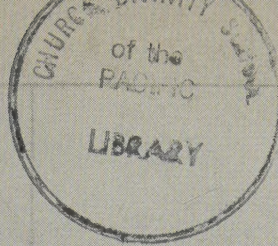


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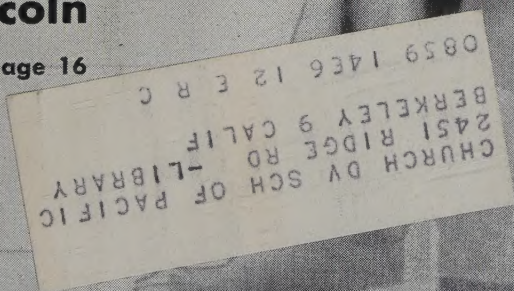
FEBRUARY 17, 1957
TWENTY-FIVE CENTS

WITH MALICE TOWARD NONE WITH CHARITY
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TO BIND UP THE NATION'S WOUNDS TO CARE
FOR HIM WHO SHALL HAVE BORNE THE BAT-
TLE AND FOR HIS WIDOW AND HIS ORPHAN-
TO DO ALL WHICH MAY ACHIEVE AND CHER-
ISH A JUST AND LASTING PEACE AMONG
OURSELVES AND WITH ALL NATIONS.

A. Lincoln

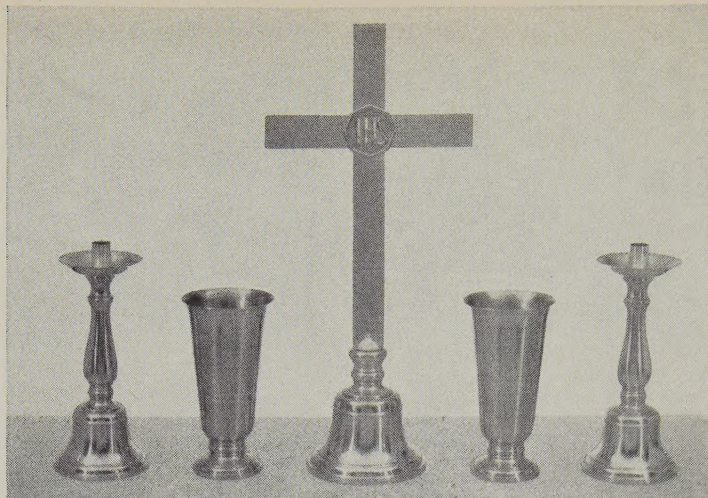
The Legacy Of Lincoln

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A NEW LOOK AT BILLY GRAHAM

page 20



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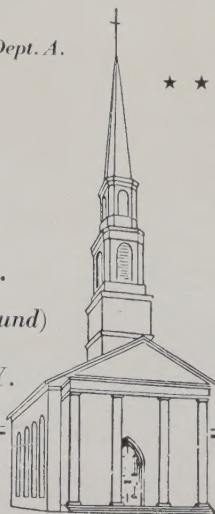
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COMING EVENTS

CHURCH CALENDAR

St. Matthias, Feb. 25 . . . Shrove Tuesday, March 5 . . . Ash Wednesday, March 6 . . . Ember Day, March 13 . . . Universal Day of Prayer for Students, Feb. 17 . . . **Brotherhood Week, National Conference of Christians and Jews**, Feb. 17-24 . . . National Council, Annual Meeting, Greenwich, Conn. Seabury House, Feb. 19-21 . . . **George Washington Birthday Corporate Communion**, sponsored by the Brotherhood of St. Andrew, Feb. 22 . . . **Assembly of Episcopal Hospitals and Chaplains of the American Protestant Hospital Association**, Chicago, Feb. 26-March 1 . . . **General Board, National Council of Churches**, Williamsburg, Va. Feb. 27-28 . . . **World Day of Prayer**, United Church of Women NCC, March 8.

REGIONAL

Virginia Council of United Church Women, NCC, Roanoke, Christ Church, Feb. 26-28.

DIOCESAN

Quiet Day, Diocese of Maryland, Sponsored by the Woman's Auxiliary, for laymen as well, Baltimore, Cathedral Church of the Incarnation, Feb. 2 . . . **Teachers' Work Shop**, Southern Convocation, Diocese of Easton, Berlin, Md. St. Paul's Church, Feb. 20 . . . **Training session for Church teachers**, Baltimore, Md. Cathedral of the Incarnation, Feb. 20 . . . **Convention, Missionary District of the Panama Canal Zone**, Feb. 2 . . . **Convention, Missionary District of Puerto Rico**, Feb. 25-26 . . . **Religion in Life Conference, Diocese of Pennsylvania**, Radnor, Feb. 25 . . . **Parish Life Conference** for young people, Diocese of South Carolina, March 1-3 . . . **Parish Life Conference**, Diocese of Milwaukee, Racine, Wis. DeKoven Foundation, March 1-3 . . . **Annual Layman's Convention**, Diocese of North Carolina, Charlotte, St. Peter's Church, March . . . **Thomasville-Albany archdeacons' conference** for lay readers, Diocese of Georgia, Moultrie, St. John's Church, March 9.

RADIO

The Episcopal Hour. Sundays, local stations. See newspaper for time and station . . . Another Chance. Saturdays, local stations. Heard in some cities on other days.

TELEVISION

Dean Pike. The Very Rev. James A. Pike of New York's Cathedral of St. John the Divine. ABC-TV network, 5-5:30 p.m. EST . . . Frontiers of Faith, National Council of Churches, NBC network, Sundays, 4-4:30 p.m. EST . . . Mission at Mid-Century, National Council film on the Church's life. Channel, time and day vary.

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The Legacy of Lincoln not merely his brave words but the patience with which he faced the tensions of time . . . tensions that trouble us anew in this age

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Christian Leadership for The Twenty-First Century

*A*LL of the seminaries of the Episcopal Church, except one, were founded in the 19th Century. In many cases their plants and endowments were fairly adequate for 19th Century operation.

This is the Twentieth Century, and the latter half of it at that. The institutions that prepare young men for leadership in the Church are not exempted from meeting present day needs and facing future demands upon the Church with vision.

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The Seminaries of the Episcopal Church

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Homespun Yarns

by Grace Anthony

Dickory Dock

I like a clock that ticks. A ticking clock is one of life's friendliest sounds, especially when the rectory is otherwise empty. It seems as though the passing of time should have an audible pulse, steady and reassuring as a strong heartbeat.

We once had a kitchen clock that, to me, was a horror. It was an oblong shape, somewhat like a coffin, and it not only had no tick, it had no face or hands either. Instead, there was a small window where numbers appeared stealthily. It never said a quarter of nine; only eight forty-five. And who can cook by a clock like that? I liked to look at an honest clock face and figure that when the big hand gets to 11, my cake will be done. I was glad when this clock, like every other electric clock we've ever had, finally developed indigestion. First it rumbled, then it whined, and when it began to roar, I happily pulled out the plug and put it in the box of white elephants I was saving for the summer fair.

Then there was the clock that was given to us which not only ticked, it chimed. It was a handsome clock in a mahogany case and it played a portion of the Westminster chimes until it was ready to strike the hour. Then it played the whole tune. Now I'm not trying to endow this clock with human characteristics, but it always seemed to me it resented being moved from its former abode to our house.

As soon as we put it on our mantle it struck 51 times, and was thereafter erratic in its striking. But, worse than this, the chime began to go off key, just a little, just enough to drive you mad, especially if you awoke in the night and lay there waiting for it to go flat.

We finally had to retire it.

But I remember with nostalgia the grandfather clock which stood in the front hall of the house where I grew up. It had, of course, a loud and satisfying tick, tock along with a moon that rose and set. There was a family legend that my grandmother kept a bottle of brandy hidden in its depths, to be used for medicinal purposes only, but Mother used to put the flat silver in it when we went away for the summer.

Winding the clock is a nightly chore and privilege of the head of the house. A faithful winder is rewarded with faithful ticking. Hanging on our grandfather clock was a framed verse addressed to the winder:

I serve thee here with all my might,
I count the hours by day, by night;
Therefore, example take from me,
And serve thy God as I serve thee.



The Eisenhower Doctrine; Red Tape, Refugees and the Future

AMERICA is noted for winning wars and losing the peace, for winning battles but missing the fruits of victory. Something like this may be shaping up in Egypt if there is not a sharp change in our State Department's policy soon. But before we consider this possibility, let us take a good look at the Eisenhower plan for the Middle East. It is courageous, it is generous, and it is subtle—a quality often lacking in American foreign policy.

Mr. Eisenhower's message to Congress asked that we make a direct offer of economic assistance to the nations of the Middle East who want it and that we promise military protection against overt attack. This is done with the fullest respect for the United Nations and for the national independence of other countries. The subtlety of the approach is that direct reference is made to the danger of communist aggression in this area in which actually the primary problem at the moment is the exaggerated ambition of some Arab leaders. What this means is that our government can lessen the fanatical aspects of Arab nationalism without destroying the legitimate dreams of self-realization which have been one of the finest aspects of the "Arab Awakening." Put in a different way, this may mean that Col. Nasser cannot renew his ambitious plans to destroy Israel without buying arms from Communist countries. If he does this, Israel will be given protection under the Eisenhower plan. But if Col. Nasser returns to his splendid and worthy plans for the social improvement of his country, if he turns from "swords to plowshares," we shall help him in every reasonable way. It is possible that we may still help him build the High Dam at Aswan. Mr. Eisenhower made it plain that such aid and such protection is offered only to the nations which request it. There is no suggestion of stationing American troops permanently in the Middle East. We do not desire to fall heir to Britain's and France's "imperialist" interests in the area. Such forces as we shall have in the area will likely be restricted to carrier-borne reserves at sea.

Red Tape and Refugees

At the moment, however, there is a situation in the Nile Delta which is not fully appreciated by the American

people. It is the matter of Arab refugees from Port Said—nearly 120,000 of them, who are homeless and hungry. It is a source of real concern to Arab leaders at the United Nations that while we are so interested in the Hungarians, we are seemingly indifferent to these Egyptians who were bombed out of their homes. This has been called to the attention of the State Department by Church World Service, the Catholic War Relief Services and others. So far, red tape and uncertainty at the top as to just what our policy is have conspired to thwart all our efforts to help these unfortunate people.

The Anglo-French bombing of Cairo was confined to the Al Naza Airport. The greater International Airport nearby was hardly damaged at all. Only a few civilians were killed or injured. In Port Said, however, more than 2,000 Egyptians were killed and over 4,000 family housing units were destroyed. When the bombing started, panic set in. The people fled from the city and fanned out into the Delta. They are living there now in crude, improvised refugee camps, or in the already over-crowded coastal cities. There are certainly over 100,000 of them still. Some can return to Port Said within a few weeks, but over 60,000 will have to be kept in temporary camps until their houses can be rebuilt. This will take at least six months. From a friend just back from Egypt I heard that the Egyptian government has recently set up tents on the Port Said golf course. There are not enough tents, not enough blankets, medical supplies or food. It gets cold in the Nile Delta and along the northern coast of Egypt. Last year it snowed.

Church World Service has a plan to help, together with the Catholic World Relief Services and 10 other responsible agencies who have been carrying on relief work in the Middle East. They have asked the State Department, through the International Cooperation Administration, to release surplus commodities for this purpose. The ICA, which is directly responsible to the State Department, operates under Public Law 480. This is the new name for the old "Point Four Program." In order to qualify for such assistance, the agencies have to present a plan of operation pointing out what the need is, the amount of food, milk, flour, or other commodities which are needed, the number of beneficiaries, and how they propose to distribute the commodities released to them. These agencies have drawn up a list in which they point out that there were, after the bombing, over 100,000 evacuees from Port Said, the neighboring villages and Sinai. They detailed the needs and made a strong case for immediate action, but, unless the picture has changed dramatically within the last week or so, they have had no satisfactory response from the State Department. This is difficult to understand either from the

continued from preceding page

point of view of Christian morality or even national self-interest.

Our Prestige Was High

When we refused to condone the Anglo-French bombing of Suez, our prestige throughout the Arab world was very high. We have learned this from letters which friends have written from several of the countries of the Middle East. These people do not want Russia or anything which pertains to Russia. They turned to Russia when they thought they were desperate and, as one of the great leaders of the Arab world told me, quoting, as he said, Mr. Churchill, "When a man is desperate he will put his hand in the hand of the devil." There can be no question but that Col. Nasser allowed his political ambitions to sidetrack his social ideals. The schools and hospitals which he built are largely without equipment and adequate staff. His dreams of conquering the desert are unrealized. He has made promises (such as the recent pledge to help Jordan make up the 36 million dollar subsidy from Britain) which he cannot fulfill. But for all this, he is naturally our friend and his interests and our interests, if properly understood, do not conflict. This is a moment when we can rebuild that spirit of understanding which great Americans like Dr. Beyard Dodge of the American University in Beirut built up over a period of many years. It is also a time in which we can lose by default all of the strategic advantage that our moral stand in the United Nations has made for us.

What Are We Really Up To?

From what we have been able to learn from personal letters out of Cairo, and from talking with those who have recently returned from Egypt, it seems that our governmental representatives are trying to be quite aloof from the Egyptians. At times we appear determined to salvage Britain's and France's defeat. When one of our friends asked the American Consul in Port Said about the refugees, he said he didn't know how many there were, but he minimized their needs. He apparently had not been out of Port Said and had not visited the refugee camps in the Delta. Our friend did visit them and he reported that there are thousands of them living in great hardship, their situation growing desperate by the hour.

Perhaps it is still true that Col. Nasser thinks he can out-fox both Russia and the West. He may believe that he can bring in Russian experts to teach his primitive people to use Soviet arms and, when he is finished with them, tell them to "scat." This, of course, is naive. But we do not make it easy for him to change by this posture of aloofness. State Department officials do not help the situation, furthermore, by their perennial propensity for delivering moral lectures on international affairs.

Don't By-Pass the U.N.

In this great task of rebuilding a bridge between the Arab world and the West, we must work closely with the

United Nations. We agree with the editor of the *Christian Century* that we dare not "down-grade the UN," especially at this particular time. The danger of the Eisenhower policy for the Middle East is that we might act unilaterally and defend the freedom of the small states in that area menaced by Soviet Russia. Such action could so easily be interpreted as only another expression of our national self-interest. But, on the other hand, if the United Nations does fail to halt aggression in the area—as it certainly did fail in the case of the Hungarian uprisings—should we not be ready to act ourselves, lest all be lost? Indeed we cannot avoid the conclusion that this is a dangerous position to take, but we can hardly avoid danger in such a world as this. It is for this power to be ready to act in case all other efforts fail that Mr. Eisenhower asks.

Within the United Nations, however, we can make plain that we do not want to encircle Russia or to dominate the nations of the Middle East. As the champions of freedom everywhere, we can offer our economic and military support to all those who cherish freedom for themselves. Would it not be wiser, furthermore, to work within the framework of the international family of the United Nations in every possible way? Mr. Hammarskjöld, the decorated Secretary General, has proven himself an able negotiator. He can find ways, closed to our State Department, which will enable Col. Nasser to save face and at the same time to turn away from his military ambitions and back to his honest social efforts to improve the lot of his countrymen, some of them the poorest people on earth. It was these social ideals which made Nasser's rise to power so encouraging at first. Perhaps through the United Nations we can help finance the great irrigation projects on the Nile River which will be economic salvation to these hopeless millions of Egypt. We won't even have to say that we were wrong so abruptly to abandon our plans to help with the High Dam last summer.

The Basic Tasks Remain

In the meantime, the fundamental tasks which sooner or later must be undertaken if peace is ever to come to this troubled part of the earth remain with us: (1) The Arab-Israeli conflict must be settled with justice for all. Col. Nasser has told a friend of ours in a private conversation that he would not oppose the continuation of the State of Israel under certain honorable conditions. Nasser cannot say this publicly, but it is well known that he is not absolutely committed to the abolition of Israel. (2) The problem of the one million or more Arab refugees who are in camps around the borders of the little state of Israel remains unsolved. They have been there since the war of 1948, and they still insist that they are determined to return to their homes in Israel. At least a token number of them should be allowed to return and adequate indemnification should be given the rest for the lands of which they were dispossessed. That having been accomplished, a great

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Quick Reports from Around the Church

Maine: A Classic In Cooperation . . . An Old Controversy: Is Holy Communion Unhygienic? . . . Swing High, Swing Low On North Boulevard . . . Tacoma: Episcopal Education On the March . . . An International Flavor In Oklahoma

In Vancouver, British Columbia, an Anglican physician added new fuel to an old controversy within the Church. Dr. G. C. Bending wrote to the Canadian Medical Journal that he had become "increasingly disturbed" about the possible infection spread by the multiple use of the Communion cup. From a hygienic point of view, it was comparable, he said, to 50 or more people drinking from the same wine or beer glass in a tavern." He said many clergy have the mistaken impression that the alcohol in Communion wine was sufficiently antiseptic to destroy bacterial contamination. On the contrary, he wrote, many diseases, such as "TB, Vincent's disease, and the common cold" are spread by using unashed containers. The doctor urged that individual vessels be substituted for the present Communion cup. The Medical Journal referred to a resolution of the 1948 Lambeth Conference which allows any part of the Anglican Communion to use intinction as an alternative.

The real McCoy: St. James Church in Oklahoma City held an "international bazaar" recently that had a genuine international flavor. Ten foreign-born parishioners prepared favorite dishes of their former homelands of Scotland, Ireland, France, New Zealand, Iceland, Australia, Germany, Holland and Japan.

As everyone around Jefferson, Me., knows, the construction of St. Giles Mission has been a classic in cooperation. Not long ago, Kenneth W. Barker, warden of the mission, wrote Bishop Oliver L. Loring to tell him in on the details. At one time, he wrote, construction of the church presented this picture: "The Grand Knight of the local Knights of Columbus passing boards up to the Worthy Master (a Baptist) of our Masonic lodge, who passed them to a man of Polish origin, who said them to be nailed by a man with no church affiliation (and who has since been baptized and confirmed). More examples: Two brothers (neither one a church member), who gave us the roof boards; the lumber dealer who gave the studding; the Roman Catholic who gave all the shovel and bull-dozer work; the man who gave the land (3½ acres) and who has since been baptized and confirmed . . ." The list is almost endless, but Mr. Barker summed up the philosophy that carried the builders through every crisis: "We simply prayed a little harder and a little longer, and we worked the same way."

► A definition of churchmanship (from *Woman's Day* magazine): One of the older churches on Long Island—Zion Church, Douglaston—is located on a somewhat commercialized street. During a recent conversation with a group of his parishioners, the Rev. Canon Everett J. Downes, rector, was asked: "Are we high church, Canon, or are we low?" Canon Downes replied quickly: "We're a little low for heaven, and a little high for North Boulevard."

► The Rev. Clement W. Welsh, faculty member of Kenyon College, Gambier, O., will become editor of Forward Movement Publications this fall. Dr. Francis J. Moore, editor since 1950, retires Aug. 27. Mr. Welsh, appointed to the post by Presiding Bishop Sherrill, is now associate professor of religion at Kenyon and chairman of the Department of Religion. He is also acting chaplain and associate professor of theology at Bexley Hall, the college's divinity school. Forward Movement, located in Cincinnati, publishes Forward—Day-by-Day, which has an average circulation of 400,000 per issue.

► A big year is ahead for General Theological Seminary in New York. Dean Lawrence Rose told the mid-winter alumni reunion that the seminary will soon start a campaign for construction of a unit of buildings to provide a new library, expanded administrative offices, a modern deanery, additional apartments for married couples, and living space for graduate students. This will involve demolition of the entire Ninth Avenue front of the Seminary. The alumni also heard that the 1956 Theological Education Offering made to the Seminary had shown a \$8,619 increase over the previous year. The 1956 figure was \$73,153, compared to \$64,534 in 1955.

► In Green Bay, Wis., Artley Skenandore was sworn in last month as sheriff of Brown County. An American Indian belonging to the Oneida Tribe, Mr. Skenandore is believed to be the first member of his race ever elected sheriff anywhere in the United States. Of the estimated 32,000 voters in the county, only about 300 are Indians. Mr. Skenandore is a former vestryman of Holy Apostles Episcopal Church in Oneida and, until recently, sang bass in the church choir.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE



Like Christianity itself, a Cross marked the beginning of a new Church in Dallas, Tex. Each man of the Church of the Good Shepherd had a hand in raising this 30-foot Celtic Cross during ground-breaking ceremonies for the 16-month-old parish's first building. Symbolically, it served to "turn our eyes upward instead of downward," said the Rev. Glendon C. Coppick, rector.

► **One of the best-loved** figures along Boston's famed Newspaper Row died last month after a lengthy illness. He was the Rev. William S. Packer, for 35 years an editorial writer for *The Boston Globe*. In addition to his journalistic career, which also included a stint on *The Boston Record-Advertiser*, Mr. Packer was at one time rector and assistant rector at Epiphany Church in Winchester, Mass. He was also Winchester parks commissioner for many years. Mr. Packer was 80 years old at the time of his death.

► **In Congress, the House Interior Affairs Committee is considering two bills requesting that St. Ann's Churchyard in New York City be made a national historical shrine.** The measures are sponsored by Reps. Paul Fino (R.) and Isadore Dollinger (D.), both of New York. Many early American patriots are buried in the Episcopal churchyard, including Gouverneur Morris, who died in 1816.

► **The American Church Union is expanding its annual summer program of Priests' Institutes to include one at Meeker, Calif., this year.** "The Liturgical Movement" is the 1957 theme. Institutes will be held at the Bishop McLaren Center, Sycamore, Ill., April 29-May 2; St. Dorothy's Rest Camp, Meeker, May 6-9, and St. Peter's School, Peekskill, N. Y., June 11-14. The Rev. Hobart J. Gary of Long Island, program chairman,

emphasizes that the institutes are open to all clergy of the Church.

► **The Charles Wright Academy, a new Episcopal boys' school in Tacoma, Wash., will open in September as the first of a group of schools planned for the Diocese of Olympia.** The Rev. Charles Bradshaw is headmaster. The Academy will occupy a 130-acre site on the outskirts of the city. A building is being remodeled to permit the fall opening. Kindergarten to Grade IV classes are planned for the first year, with other grades to be added annually until the full 12 grades are included. Enrollment at present is open to day pupils only, but a boarding unit is anticipated later. The new school is named in honor of the late Charles Barstow Wright, pioneer president of the Northern Pacific Railroad and a founder and principal developer of the city of Tacoma.

► **Like Mark Twain,** the Rev. Loren B. Mead felt that a recent report of his death had been exaggerated. Mr. Mead, rector of Trinity Church, Pinopolis, S. C., was fit as a fiddle when he read his name in the obituary column of the *Charleston News and Courier*. It was all a mistake, of course, but the report spread beyond the borders of South Carolina. The newspaper cheerfully printed a correction.

► **Bishops W. Appleton Lawrence of Western Massachusetts and Anson Phelps Stokes of Massachusetts were among 16 clergy, educators and civic leaders who urged the state legislature in Boston to discontinue the Massachusetts Commission on Communism.** The group said it would be "foolish if not illegal" to continue it since the Supreme Court has ruled that the federal government superseded the state in the prosecution of sedition. The group said the commission, set up three and a half years ago, had spent \$101,425, has "uncovered no new facts and is unlikely to discover anything new in the future."

► **Queen Elizabeth II has named Bishop Horace W. B. Donegan of New York an Honorary Commander of the Most Excellent Order of the British Empire in recognition of his "outstanding service in the cause of Anglo-American understanding."** Bishop Donegan, who was born in England, is a member of the Pilgrims, the British Schools and Universities Club, the Oxford and Cambridge Club, and St. George's Society. The award, set up by King George V in 1917, was formerly given for war services in all capacities, both civil and military. It is now given chiefly for distinguished public service.

A Special Report

China: 'More and More Lovely Every Day'

The Three-Self Movement May Spell Liberation to the Chinese; But There Is One Over-Riding Fact: The Movement Exists Mainly Because the Government Says It Can

The following article on church conditions in Communist China is the third in a series by Francis James, managing director of the Anglican News Service in Sydney, Australia. With seven Australian Anglican churchmen, Mr. James traveled 15,000 miles through China last fall.

The first article in this series made the point that no assessment of the work of the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China, could be made without taking into account the social and political environment in which its members live today.

This involves, in turn, an appreciation of what the C.H.S.K.H. *itself* has to say about its attitude, first, to the Chinese Government; second, to governments and Christian bodies outside China.

The most important and succinct statement on these two matters is contained in the Pastoral Letter of the Chinese bishops, issued in May, 1956. Within three days of our delegation's arrival in Shanghai—on Nov. 6 last year—we had a meeting with several Chinese bishops at which the socio-political sections of the Pastoral Letter were confirmed and elaborated.

The third paragraph of that famous Pastoral is worth quoting in full. It reads: "We know that, as an autonomous Chinese national Church, the C.H.S.K.H. existed in name only (before 'Liberation'). No matter what people's subjective wishes were in former years, the C.H.S.K.H., like other churches under mission boards, was in a position of dependence *on forces related to colonialism* and was subject to the influence of those forces.

"Moreover, owing to the shortsightedness and habit of dependence on the part of us Chinese colleagues and church members, the Church lost the independence which it ought rightly to possess, and consequently had to suffer many handicaps.

"For instance, our acceptance of Western ways of thought and life created a barrier between the Church and the people of China in general, making it hard for the light of the glorious Gospel of Christ's redemption of the world to shine forth with much brightness.

"In the inner life of the Church itself there have also been revealed many dark spots, such as the lack of unity and fellowship among its various parts."

A little later, the Pastoral says:

"For the *cleansing* of the Church, self-administration in Church affairs, self-support in Church finance, and self-propagation of the Gospel are a timely demand."

All this is revealing enough, as explaining why—apart altogether from the international situation—the C.H.S.K.H. was content for a period to withdraw after 1950 from contact with the outside world while it readjusted itself to the autonomy so suddenly thrust upon it.

But the same Pastoral Letter makes clearer still the reasons for the attitude of the C.H.S.K.H. to the Chinese Government. It says:

"Our Fatherland is becoming every day more and more lovely. Children having no home to go to, hungry peasants afflicted by famine, people waiting to die, workers looking for jobs, prostitutes living under contemptuous eyes—these have all become memories of the past.

"On our earth are being built countless factories, farms, scientific research institutes, hospitals, schools, parks, residences, children's recreation centres.



Three Lions

"Are not all these 'acceptable to God and approved of men?'

"When we Christians *support and heartily join in* these constructive projects, we shall be witnessing to the Lord with our life and conduct.

"Let our Church encourage its people to take a greater part in the work of constructing socialism.

"Let them understand that they will not be working hard only to support their own families, but that their work is of value to the welfare of the people of the whole country and to future generations, and

above all that such work and active interest in public welfare is *an essential part of Christian witness.*"

At our first full-dress conference in Shanghai, on Nov. 6, all the members of the Australian Delegation were present. On the Chinese side were the Presiding Bishop Chen Chien-tsun; Bishop Chang Kwang-su (Michael Chang) of Fukien; Bishop Ting Kwang-Hsun of Chekiang (and Nanking Union Theological Seminary); Bishop Mao Ke-chung of Kiangsu; Bishop Shen Tzekao (formerly of Shensi and now at the Nanking Seminary); and Bishop Cheng Chienyeh, General Secretary of the Standing Committee of the General Synod).

The Presiding Bishop asked Bishop Ting to make an introductory statement, and I found it remarkable for its frankness despite (or perhaps because of) the use made of words with double meanings, and for the light it shed in the question of how the Chinese regarded us of the West.

'To Be Ourselves'

"The greatest puzzle I found in England," Bishop Ting said, "was whether there was a Church at all in China.

"The fact that two of us appeared before them was the answer.

"But then, the greatest question was whether the Three Self Movement did not represent some kind of moral compromise under extreme pressure.

"I want to assure you that it represents nothing of the kind. It represents God's answer to our prayer that the Church in China should become itself, responsible for the finance, life and work of the Church in China.

"We have felt very strongly that the Church in China has not been herself—only a kind of replica of the Church in the West. As a result, our members tended to become de-nationalized.

"As we understand it, the Gospel should eliminate all sense of human foreignness. In times gone by, the fact is that the Church did not really take root in China.

"Mind you, this is not a negation of the universality and catholicity of the Church. Not at all. But we can best serve that universality, in the present situation, by being ourselves.

"Do not think for a moment that we neglect the fact that we are all one in Christ. But I think you can see that without independence it is very hard to talk about inter-dependence.

"I know, from my recent experiences in Europe, that our achievement of self-support and self-government during the past few years may have given the impression that we were becoming too nationalistic. But the task which faced us internally was a very heavy one, very difficult. We really

needed a period to sit back and take stock, and to consolidate.

"We have done that now up to a point where it is possible without endangering what we have achieved to come into closer contact with the rest of the Church.

"We know that we can learn a lot from the Church in the West, and we are anxious to do so.

"Our position, frankly, was like that of a nation in trading relations. There comes a stage where a protective tariff is necessary to enable an infant industry to survive. We still cannot afford to trade quite as much as we should like; but we have passed the stage of complete protection."

I found this position stated in much the



same terms everywhere in China. Not only by leading members of the C.H.S.K.H.; but by the Protestant denominations and by politicians and administrators concerned with religious affairs.

Canon Marcus Loane pointed out that the Three-Self Movement had in fact its origins in the missionary period: i.e., that it had been started by foreign missionaries and not the Chinese themselves. He asked what was the process which the movement had undergone since, say, 1950. Further, if it did not now represent the effect of strong pressure by the Government, then what did it represent, and why was it a continuing necessity since its three aims had apparently already been achieved.

The Presiding Bishop said the position was simply that since 1950 the C.H.S.K.H. had passed through the stages from mission field to Church. In that year, the Diocese of Kiangsu, for example, had received 80 per cent of its total income from abroad, mostly from the United States.

The Diocese of Fukien had received between 30 per cent and 40 per cent of its finances from overseas, and other dioceses had been supported financially from

abroad by as much as 90 per cent of their total expenditure year by year.

"Do not think that we immediately rushed to join the Three Self Movement," Bishop Chen said.

"In actual fact, the C.H.S.K.H. had already proceeded much further towards self-support than most of the other denominations. That will indicate how far they really were behind.

"Of course, it is quite true that former missionaries had started a movement towards self-government; but this was not accepted by everyone, and many of the overseas mission boards, while they accepted it in theory, were very slow to do anything about it in practice.

"I may say that when I was first approached, as Presiding Bishop, by the Three Self Movement, I refused to join it. I was not sure about it.

"For that reason, I did not become one of the 40 Christian leaders who were in it from the start.

"I was asked three times to join it before I agreed.

"By that time, you see, we were probably in fact much more self-supporting and self-administering than any other Christian body."

An Element of Strain

Bishop Chang Kwang-su of Fukien, whose former C.M.S.-sponsored diocese is the strongest (in numbers of Church members and clergy) in the C.H.S.K.H., agreed that his own diocese was already ahead of most of the remainder of the Chinese Church before 'Liberation.'

Proportionately, it received less foreign aid than the others; but even so, he felt bound to say in all charity that there was always an element of strain between himself, personally, and the mission boards overseas who gave him such great help.

"It is all really a matter of human relations," he said.

"It is just as hard for me, as a diocesan, actively engaged in the work of administering my diocese on the spot, to understand the ideas of my C.M.S. friends in London as it is for them to understand mine.

"What we need today is to know more about Chinese customs, Chinese history, and what present-day Chinese intellectuals are thinking—and what their needs are. It is only in this way, by becoming Chinese thoroughly, that we can play our part in advancing Christ's kingdom in China."

Bishop Chang is one of China's three best-informed bishops on the West. Like the other two, he so thoroughly understands the Western idiom that it is safe to make normal English jokes with him.

In view of his background, I think we

For Boys' Home: A New Building And a Brighter Tomorrow



Things are humming in grand style at the St. Francis Boys' Homes of Salina, Kans. Ground-breaking ceremonies were held last month for the newest building at the Ellsworth Unit, where the Rt. Rev. Arnold M. Lewis, Bishop of the Missionary District of Salina, turned the first spadeful. Named O'Donnell Hall for a pioneer Kansas family, the building will provide needed staff and activities space for boys of the school. The building was made possible by a grant from the United Thank Offering of the women of the Episcopal Church. The new building is expected to be ready for occupancy by late spring. Leading the procession (left) to the ground-breaking ceremony is Bobby York, crucifer, followed by Church Army Capt. John Hunt, Bishop Lewis, and the Rev. Robert H. Mize Jr., founder and director of the home.

naturally expected him to be perhaps a little "Western" in his attitude.

He is not.

At this and other conferences, and in private conversation, I think it fair to say that he is thoroughly Chinese in outlook, as are all the bishops of the C.H.S.K.H., and that his knowledge of the Church outside China serves now only to strengthen his Chinese point of view.

He is by no means ungrateful, like others of his stature, for the enormous help given in past years by foreign missionary bodies to the Chinese Church.

The phenomenon of the C.H.S.K.H. achieving autonomy, he feels, is one which Anglicans can and should regard with equanimity, for this is part of the normal, ordinary line of development, and Anglicans are as accustomed to it as the British are to the idea of Dominion status and then complete independence. By the same token, it is something which many of the Protestant Churches, and the Church of Rome, are not accustomed to.

I must say that I agreed heartily with him.

As to the continuing need for a Three Self Movement in China, now that two of the three aims have so largely been achieved, the Delegation did not receive a complete answer from any one person.

In practical terms, the Movement continues, and grows stronger, because both the Government and the several churches are suited thereby.

From the point of view of the Chinese Government, which I discussed later with the Director of the Bureau of Religious Affairs, the Three Self Movement provides

a convenient way of insuring that its member churches are told what government policy in social matters is, of persuading them to accept and support it, and of tacitly ensuring that "colonialism" does not again enter the life of any Church.

It also provides a convenient machinery for the Government to deal with the non-Roman churches as one body.

From the point of view of the Anglican and Protestant Churches, the Movement has the advantage that, through it, they can pool certain of their resources for agreed common objectives. It provides a very strong and useful link, or channel, through which to approach the executive government when they want anything—including when they want to make complaints. Above all, it gives member churches a sense of security through numbers which they would not otherwise have.

There are only some 60,000 Anglicans, remember, in all China.

There is certainly, and there has been since 1951, fairly strong pressure upon all Christian denominations to join the Three Self Movement. The Roman Catholics alone have until now refused to do so—to their own disadvantage—because of the ban imposed by the Vatican.

The result of the Vatican ban has been that Rome, alone of all the Christian bodies in China, has seen a "breakaway" movement in her own ranks. Of the nine Roman bishops and priests with whom I had long talks, every one agreed that it was a pity that they were not "yet" allowed to join the Three Self Movement.

I must make it clear that in my own judgment, reinforced by what Chinese political leaders told me, and however

Chinese Christians try sometimes to evade the fact, the Three Self Movement is *in fact* an extension of the central government.

It would be impossible otherwise for it to exist: China today is a totalitarian society. There is no freedom of any kind, in the liberal democratic sense, to be found in that country. This applies equally to individuals or to organizations, and the Three Self Movement could not exist without the approval of the Central Government.

However, this is not to say that the Movement, or its member churches, have become mere "stooges" for communism.

Far from it—at present.

Every single Anglican, Protestant and Roman Catholic with whom I discussed the matter, and every political leader (the last all being atheists) stated in unequivocal terms that no synthesis was possible *in theory* between Christianity and Marxism.

Bishop Ting told the Central Committee of the World Council of Churches in Hungary last August that many Chinese Christian intellectuals, impressed by the moral quality of communism in action after 'Liberation,' had tried to reach a synthesis between Christianity and Marxism.

The Delegation heard the same thing several times in China, and our informants all added that the attempt had proved impossible.

Why, then, does the Central Government tolerate Christianity?

This will be covered in the next article in this series.

Bishop Burrill Gives Diocese Guide for Healing Ministry

Bishop G. Francis Burrill of Chicago has outlined for his diocese eight guiding principles for revival of the Church's healing ministry.

Writing in *Advance*, diocesan magazine, Bishop Burrill warned against "extravagant interpretations" in the "popular preoccupation with problems of disease and health." He also warned against the emphasis on healing as the "end and total meaning of the whole Christian faith."

Sickness, he said, is not always an evil. "We must keep firmly fixed in our hearts and minds the fact that we really possess no certain knowledge of God's will and purpose in any given instance of sickness or health.

"Underlying and overshadowing every intercession for the sick and every reception of healing sacrament by a sick person is the Lord's divine condition: 'Not my will but Thine be done.'"

The bishop stressed these principles:

1. "It is in accord with the ultimate will of God that all human creatures shall die . . . Death of the body is not, in itself, evil, but ultimately good, and a part of God's plan.

2. "Illness of the body is contrary to the primary will of God and is often evidence of ignorance and sin.

3. "The church is the living organism commissioned by our Lord to forgive sin and to heal the whole person by restoring him to a state of grace.

4. "The church does not oppose medical and psychiatric means of healing but supplements, supports and combines them with her ministrations for the healing of the whole person.

5. "God's grace is not confined to His church. He has used and continues to use all good means for the healing of men of faith in every generation.

6. "There is special healing grace in the Sacraments of Absolution, Unction and Holy Communion.

7. "The church teaches that 'the laying on of hands with prayer' is effective for healing.

8. "The church's sacramental ministrations may result in a healing of the soul which is not necessarily accompanied by a healing of the body.

"The grace to die willingly and in confidence that God's will is being done is often as great a gift as physical healing, and it is a gift which each of us will need as we prepare to die."

Bishop Burrill said the early Church knew that grace for healing was a part of the ministry Jesus Christ established, but he added that emphasis on this aspect of the parish priest's ministry has gradually declined since then. Even though there have been miracles of healing, he continued, "they seem often to occur apart from the church and her regular ministrations. . . ."

The Chicago diocesan called today's renewed emphasis on healing "a mark of God the Holy Ghost stirring His church to minister to the needs of the world."

Thomas Ringe, Noted Lawyer, Layman, Dies in Philadelphia

Thomas B. K. Ringe, 55, Philadelphia civic leader, attorney, chancellor of the Diocese of Pennsylvania, and a member of National Council (1947-52), died Jan. 21.

He was a delegate to the past three General Conventions. He helped organize the National Council of Churches and was influential in the Philadelphia Council of Churches.

He was a vestryman for the past 18 years at Calvary Church, Germantown, from which he was buried with Bishop Oliver J. Hart, head of the Pennsylvania diocese, officiating. He had at one time been rector's warden at Calvary.

Mr. Ringe was serving on the committee preparing for the Jamestown 350th anniversary. He was past president and director of the Philadelphia Defenders Association, a group of lawyers who provide a free legal counsel for persons unable to afford it.

An expert on corporation and appellate law, he argued cases before the U. S. Supreme Court and before federal agencies. He turned down several urgings by associates to run for mayor of Philadelphia and governor of the state.

Cathedral Marks Centennial Of Church Work in Kansas

On Jan. 19, 1857, the Rev. Charles M. Callaway of Virginia arrived in the Kansas Territory. It had not yet been admitted to the Union as a state. The next morning in the Topeka town hall he conducted services for 175 persons.

These were the infant years of the town as well as the Church. Mr. Callaway had been sent to Kansas by the Episcopal Missionary Association for the West, organized in Philadelphia to save the West for the "Low Church." He found three Episcopalians on his arrival.

In less than four years his labors had resulted in the establishment of the Diocese of Kansas under the jurisdiction of the Missionary Bishop of the Northwest, the Rt. Rev. Jackson Kemper.

Mr. Callaway's town hall church was called Grace Mission. The congregation constructed a church building on a new site in 1865. In 1879, it became Grace Cathedral. Ground was broken for the cathedral building in 1909. It was completed in 1917.

Last month, Grace Cathedral celebrated its 100th anniversary with a Service of Thanksgiving. Casting back on the cathedral's colorful past, Bishop G. Robert Fenner had but one regretful note. On Sept. 1, the cathedral would take leave of the Very Rev. John W. Day, who announced his retirement after 29 years.



Confirmed in Jail: Three inmates of Southern Michigan Prison, Jackson, kneel for Confirmation by Suffragan Bishop Archie H. Crowley (left) in chaplain's office. The Rev. Frederick Brownell, rector of St. Paul's, Jackson, who ministers to Episcopal inmates, is at right. The altar is a converted desk.

RNS

Ecumenical Commission Urges Eventual Communion With CSI

(The following report of the annual meeting of the Joint Commission on Ecumenical Relations is by the Rev. James W. Kennedy, commission chairman and author of "Ecumenical Report," which appears regularly in ECnews).

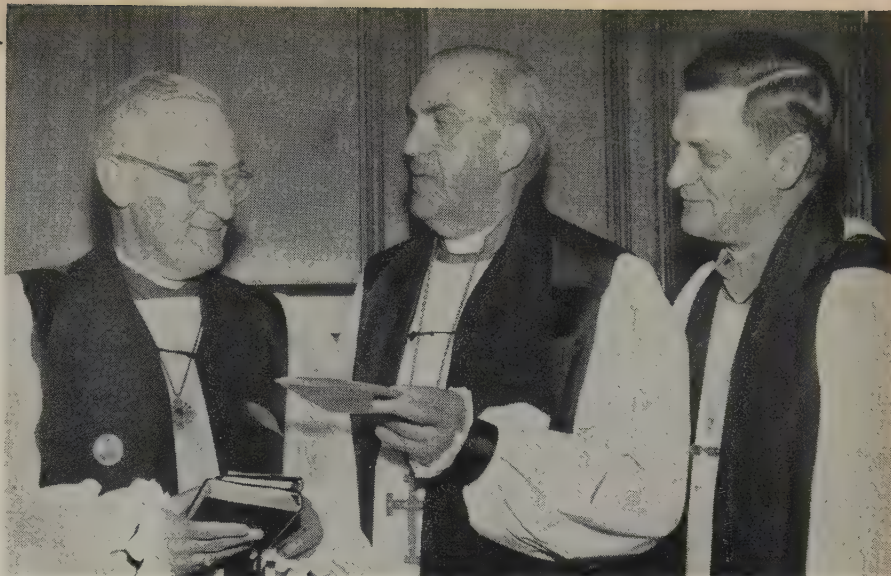
The long awaited report from the delegation to South India last summer was made to the Joint Commission on Ecumenical Relations at its annual meeting Jan. 23-25 at the College of Preachers in Washington, D. C. Bishop Lichtenberger, chairman of the delegation, presented the report, which will be published as soon as possible by the National Council. Other members of the delegation were Clifford Morehouse, the Rev. John K. Butler, and the Rev. Gardiner Day.

The delegation saw the Church of South India (C.S.I.) at close range and came back with a favorable report which should help the Protestant Episcopal Church make up its mind about its official attitude toward the C.S.I. No area was neglected during their few intensive weeks among those who cut their denominational bridges behind them (Anglican, Presbyterian, Methodist, Congregational) and formed a new pattern of Church unity.

A more detailed comment will be made on this important report at a later date in *Ecumenical Report*. This brief summary is to point up the most important facts of the report, namely:

1. It is both favorable and unanimous.
2. The delegation was satisfied that the Church of South India, which is a fact not a theory, is the primary medium through which we can express our interest in the Christians in that area.
3. Though not recommending full intercommunion at the present, the delegation feels nothing less than this should be our goal with the C.S.I. In a letter addressed to the Presiding Bishop, the Joint Commission said: "It would be premature for our commission to give final endorsement now, before the Church has had time to give this deliberate consideration, to ask pertinent questions and to communicate its thought and queries to the Commission."

The recommendations were remitted back to the theological committee for further study and discussion and with instructions to bring back a final report to the Joint Commission at its next annual meeting in January, 1958. In the current year the commission requests widespread reading and discussion, using the study guide *Empty Shoes*, published last year, and *Report on South India*, to be ready soon. Both may be ordered from the Order Unit, 281 Fourth Avenue, New York 10, N. Y.



At Grace Cathedral: Bishop Bayne (left) talks things over with Bishop Block of California and Dean Bartlett after special services in San Francisco.

Bishop Asks Missionary Zeal, Calls Work 'An Utter Failure'

A ringing call for the Church to step up its missionary activity came last month from one of the Church's most influential leaders—the Rt. Rev. Stephen F. Bayne Jr., Bishop of Olympia.

At a special service at Grace Cathedral, San Francisco, the bishop deplored what he called the "utter failure of our mission work."

This failure, he asserted, was partly due to "a financial caution of many persons to let themselves go, and to a misconstrued courtesy which follows the saying that 'we do not believe in forcing our religion on people of other cultures and religions.'"

"But this doesn't explain it completely," he continued. "There are deeper uncertainties and deeper truths."

The bishop pointed out that the depth and the substance of the missionary impulse is found in the "discovery that the heart of the Church is not in budgets and buildings but in ideas—the setting free of true ideas.

"When true ideas are let loose in the world, they can never be taken away again. They are heard, and when heard, understood. And when understood, believed in. This has been the mission of the Church."

Bishop Bayne said both laity and clergy shared his concern about the lack of missionary activity.

"I don't mean to draw a dark picture of our Church," he said, "but we must recognize the problem we face in our allegiance in making a manly and forthright contribution to the witness and mission of the Church."

The bishop then announced that a California chapter of the Overseas Mission Society would be formed at the Cathedral. The Very Rev. C. Julian Bartlett, dean of

Grace Cathedral, was named chairman of the new chapter. The Society, which has headquarters in Washington, D. C., is composed of volunteers among both clergy and laity wishing to promote the cause of mission work. Dean Bartlett was the executive chairman of the Society when it was formed two years ago.

The Cathedral's service was conducted by Bishop Karl Block of California.

Remember What the Ads Say: You Are Welcome In Church

A two-column advertisement in the *Washington Post* last month had this catchy title:

"Anybody in trouble? Let God have a try."

On another day, it was:

"Nobody Needs You?" The advertisement then went on to say that there were many organizations and activities in the Episcopal Church which "need you and your help."

The ads were part of the Diocese of Washington's new campaign in "advangelization," an experiment which has been tried with good success in other dioceses throughout the country. The advertisements will appear weekly in Washington newspapers, at least through Easter.

The idea is to "sell" the Church to the public with the same kind of forthright professionally drafted newspaper ads that business firms use.

The advertisements are prepared by a committee of Episcopal laymen who are advertising men by profession. They appear on regular news pages, rather than on the church pages of Saturday editions.

Each ad features a different parish, with the picture of its rector. And each concludes with the assurance that "you are always welcome in an Episcopal Church."



Well-Grounded Fellowship: Dr. Shoemaker and students at reception.

Freedom Founded on Faith, Shoemaker Tells Students

"Christian faith and democratic freedom are not cousins; they are blood brothers."

So spoke the Rev. Dr. Samuel Shoemaker, rector of Calvary Church, Pittsburgh, in his opening address to students of Iowa State College, Ames, Iowa. The occasion was the school's "Religion In Life Week," Jan. 6-13.

Dr. Shoemaker drew a close parallel between liberty and Christian faith.

"The desire of men to be free is a natural desire," he pointed out. "But the belief that all men ought to be free, and the determination to live so that they may be free is a desire created by the Christian religion."

Dr. Shoemaker saw a danger in the fact that "tens of thousands of our people are reading the signs of the times amiss, unaware of our blessings of liberty, and with all too many of them disgruntled and fighting against the religious tradition responsible for our freedom."

"We are in mortal danger," the religious author and lecturer warned, "of being slowly betrayed by our own people, and from within, to an inner or an outer power that would destroy the liberty which we have known."

He urged that the students make a start in their search for faith. "You just don't 'ooze' into the Christian experience," he said.

Dr. Shoemaker made addresses at four different times during the week at convocations and forums. Among the many points he raised—many in answer to student questions—were: Ethics is not the whole of Christianity. Don't accept a faith

merely because your parents have it. Social drinking, although "pretty much an individual matter," is "an awfully good thing to avoid." Each partner in a marriage should love God above the other.

Pacifist Fellowship Votes \$2,875 for Foreign Projects

More than half of a budget of \$5,625 has been allocated by the Episcopal Pacifist Fellowship for projects in foreign countries.

An Episcopal affiliate of the Fellowship of Reconciliation (FOR), the organization held its annual meeting, Jan. 18-19, at the Philadelphia Church Woman's Club.

Working with a total of \$2,875, the EPF voted contributions to FOR representatives in South Africa, France, India, Austria, Germany and Japan.

Featured speakers at the two-day meeting were Madame Magda Trocme, wife of a French pacifist leader; the Rev. C. R. Lawrence Jr. of Brooklyn College, national president of FOR, and the Rev. John N. Sayre, of New York, representing the international FOR.

In an appeal for a positive program ("Pacifists cannot be merely against war"), Dr. Lawrence urged a "love-thy-neighbor concern for peacemaking in all kinds of social relationships."

In elections, Joseph R. Rohrer, of Hackensack, N. J., was transferred from general secretary to treasurer; Mrs. Arthur M. Sherman, executive secretary of the Episcopal Church's Woman's Auxiliary, was re-elected vice-president. Mrs. Henry H. Pierce, Mrs. Charles Myers, and Edward French, were named to three-year terms on an 11-member executive committee.

Washington Starts Program Of Psychiatric-Pastoral Aid

The Diocese of Washington is newly embarked on a counseling program that it hopes will provide the most effective help yet for the many people suffering from mental and emotional problems.

Last May, the Rev. Canon F. Richard Williams, head of the diocesan Department of Christian Social Relations, began making plans for what is now the Counseling Service of his department. It is composed of six clergymen who work under the direct supervision of practicing psychiatrists. Before undertaking this work, each of the priests was psychoanalyzed.

The program, launched officially Jan. 1, is financed by a \$3,000 a year grant provided by the Washington Cathedral Foundation through the Hulbert Fund it administers.

Counselors are the Rev. Donald J. Davis, assistant at Christ Church, Georgetown; the Rev. William Frank, instructor in pastoral theology, Virginia Theological Seminary, Alexandria; the Rev. Knox Kreutzer, Supervisor of Religious Activities for the District's prison system; the Rev. William Baxter, rector of St. Mark's Church; the Rev. Don C. Shaw of St. Michael and All Angels' Church, Adelphi, Md., also a certified supervisor on the Council of Clinical Training, and Canon Williams. A consultant is the Rev. Ernest E. Bruder, Supervisor of Religious Activities at St. Elizabeth's Hospital, U.S. Government Mental Hospital.

Here is how the new program works:

Canon Williams sees each person applying for help to determine whether he should be referred to a clergy counselor, a psychiatrist recommended by the Department of Christian Social Relations, or a clinic. One hour a week, each of the clergy counselors discusses his particular cases with one of the supervising psychiatrists. Every other month, the clergy and psychiatrists meet to plan ways to better their work.

These meetings are in addition to the Psychiatry and Religion Symposium which meets once a month at the cathedral. This is composed of 25 psychiatrists and about 10 clergymen.

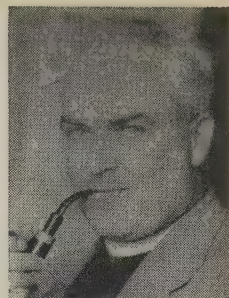
Because of the volume of applications for help, the new counseling service is limited to Episcopalians. The fee is based on ability to pay.

As an indication of the extent of this work, Canon Williams reported that 32 people had received counseling in one week. He hopes that his department can expand the Counseling Service to include making an evaluation of its work so that other dioceses may set up similar programs.



London Notebook

by Dewi Morgan



For Your Information: Whenever informed churchmen foregather at the moment there is one main talking point. Whether in New York or New Zealand, in Westminster or the West Indies, the subject is—and ought to be—the same.

The Draft Agenda of the Lambeth Conference has just been released.

It is still nearly 18 months before the Conference. That would be a very long time if Lambeth were only an occasion where bishops met to exchange private views. But it isn't. When they meet, they come together as representatives of the whole Church and this period of 18 months is going to enable them to sound the opinion of their dioceses on every important point.

Which means that each one of us has the duty of getting on top of this Agenda. And of praying that the Holy Spirit will guide these worldwide groups who are talking of the same things as we are with the same object in view.

So here it is:

"1. The Holy Bible. Its Authority and Message.

"2. Church Unity and the Church Universal, including, (a) The Church and the whole Ecumenical Movement, (b) Re-Union Schemes proposed for Ceylon and North India and Pakistan submitted by the Church of India, Pakistan, Burma and Ceylon for consideration, (c) Relations with particular Churches.

"3. Progress in the Anglican Communion, including, (a) The Contemporary Missionary Appeal and means of advance, (b) The Book of Common Prayer, (1) Principles of Revision, (2) Recognition of Local Saints and Servants of God, (c) Ministries (including Supplementary Ministries and Manpower).

"4. The Reconciling of Conflicts between and within Nations. (It is not possible to forecast where by 1958 the special danger points of international and inter-racial conflicts will be found. The general character of the divisive factors is already evident.)

"5. The Family in Modern Society. (In all parts of the world social pressures are developing which threaten to injure family life as the unit of security and religious faith. It is proposed that the Conference should give some attention to this problem; and in particular it is asked by some Provinces to consider specially problems arising from over-population in several parts of the world. It is possible that in the context of family life some attention may be given to 'Divine Healing' and other matters."

That is the Draft Agenda.

Pattern of Action: It is a comprehensive document and it is obvious that the bishops are going to waste little time at Lambeth. There are few if any topics of importance which do not have a place somewhere within that scheme of thought.

The first thought about the Church which strikes an outsider is its disunity. Fortunately, in our day that disunity is striking an "insider" even more forcibly. This is the age of ecumenicity. What is the vocation of a world-wide Anglican Communion when there is growing up so rapidly a virile World Council of Churches? That is a fundamental question.

From the historic and contemporary fact of the Church to its future, how far are we observing Archbishop Temple's famous dictum: "The Church exists for those who are not yet its members."? What is God's judgement on "The Contemporary Missionary Appeal"? The thought of missionary appeal immediately brings us to one of our great unifying factors—the Book of Common Prayer. A great feature of the Anglican Church is that people follow an order form of worship which is in a language they understand. How is Prayer Book translation progressing? And how far is a Kalendar of Saints laid down several centuries ago adequate today? Have there been no saints since? And then there is that vital question for a religion which is Faith in a Person, not in a book or a formula (are there enough *persons*

to hand it on today?).

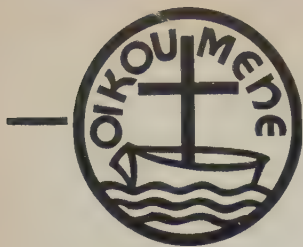
The Wide World: Having examined the foundations, the expression of those foundations and the likelihood of that expression being further extended, the agenda turns to the context in which it all happens—the world. To try to see the Church except in the context of the world is to deny the reality of the Incarnation. The obvious thing about the world is its strifes. And the Church can ignore these only by becoming a fugitive from history. The Church must speak with the voice of a prophet.

Then, lastly, the Conference turns to the foundation from which all things human spring—the foundation that God chose when he sent his Son into the world—the family. It is in this "century of the common man" that the sign of common humanity—the family—has been so severely shaken. Both the Church and the world can ignore broken homes only at their peril.

Nothing Is Alien: But again there are so many dilemmas which afflict the family—over-population in parts of Asia for example. This over-population is in part due to the advances of medical missions which have prolonged human lives, and the advances of Christian education which have helped teach people to raise standards of living. Has the Church been right to encourage the healing of bodies and the spread of preventive medicine if the result is that people die through all the evil arising from over-population?

The last item on the agenda indicates how wide the net may be cast. To adapt a Latin poet, "Nothing is alien to this Conference."

In the summer of 1958 some 300 Anglican bishops will meet in London. The Lambeth Conference is a platform from which the whole Anglican Communion can speak to the whole world. There is plenty to be said at this juncture of human history. May God guide and sustain those bishops in the saying of it. Let that be our prayer from now on.



by James W. Kennedy

Running the Gamut: From a Collective Farm in Hungary to the Gonds of India

It is hard to realize that I was in Hungary in August. In the light of the recent break for freedom which erupted like a time bomb, long hidden and ticking away, I have re-thought my impressions and revised my conclusions.

One experience, however, gave even in August a slight indication of the pressures building up within the people. I visited a collective farm, along with the members of the Central Committee. We were given the proud tally of production in considerable detail—good for them but very poor when contrasted with a well run farm in the United States.

To a city dweller the large collective looked good and the results were impressive. The peasants were well housed and probably better off than at many times in the past. All their produce is sold and the profits are divided up among the families at the end of the year.

But there are quotas to be met. The State owns and the State buys. The State sets the pace and the price. No longer are there large land owners or owners of large houses; and even though theoretically each family may run its own farm, I found no evidence of this.

Gradually the State has taken over the life of the country, for the collective farm is much easier to keep under control, and no man dare contradict the policy laid down by "The Party."

The climax of our visit was an outdoor picnic in the midst of a vast vineyard. Simple food was served, with slabs of bread, cheese, assorted cold variations on the theme "bologna," and the inevitable whole tomatoes and whole paprikas (white bell peppers, very hot).

We learned very little except what the government official in charge told us through his interpreter. But I jotted down in my notebook that this peasant celebration was strange. There was no music, no gaiety, no entertainment, no finery, no laughter. There was no inner happiness and contentment to bubble over. Even the schnappes and the wine, consumed in large quantities by the Hungarians present, failed to make this a joyful spectacle of people content with their lot.

Someone made a prophetic statement on this occasion as we lingered around the tables under the trees. He noted that con-

ditions seem better and more open in Iron Curtain countries, especially in Hungary, but that things could change in 24 hours. They did.

Mission to the Gonds

Since the question of the missionary mindedness of the Church of South India has been raised, one story should help answer it.

Sister Rachel John, of the Bethel Ashram, Patpara, India, is one of four missionaries sent by the Central Travancore Diocese of the Church of South India to do work of evangelism among the Gonds of Central India. She sends the following description of her work:

The mission to the Gonds began in the year 1842, when Pastor Gossner of Berlin sent six brave men into the thickest part of the jungle of Central India, where the Gonds, who are one of the aboriginal tribes of India, live. The lives of four of those missionaries were sacrificed in the same year. Thirty-seven years later the Church Missionary Society sent its first missionary to the Gonds. Following the work of the C.M.S. missionaries, missionaries from South India came.

The challenge to take up the evangelistic work among the Gonds began to rise from the Nagpur Diocese, and finally in 1954 the youth of the Central Travancore Diocese of the Church of South India responded to the call. After much prayer and thought a group of four members was sent to live in Patpara and do evangelistic work.

The Struggle For Existence

The Gonds are a peculiar people. They live in villages, which are one or two or three miles and some even 15 or 20 miles apart from one another in thick jungles, hilltops and valleys. They are still very primitive. Those living nearer to the towns are somewhat civilized, but if you go to the interior you can find almost naked people who live on tree tops eating whatever they come across in the jungle. They are quite strong and sturdy. The Gonds are agricultural and pastoral people, but they revel in hunting and fishing. They have their own language. They are very ignorant and superstitious. There is very little desire for learning. The mis-

sion schools constantly had to struggle for existence. Certain caste Gonds do not allow their girls to be educated. Drunkenness and immorality are very common. Their religion is a mixture of Hinduism and animism. Some worship devils and live under the constant fear of evil spirits and the forces of nature. They perform magic with the help of devils and believe in exorcism and sorcery. If anything extraordinary happens to them, they think it is due to the wrath of their gods. They offer sacrifice to their gods and sometimes get wedded to the gods and goddesses.

It is with gratitude that we watch how the spirit of Christ works among these people. The way for the Gospel to accomplish its work was opened by our Lord in sending sick people to us from the very beginning. As we did not know the language in the early stage, we paid more attention to the sick, and we took that opportunity to tell them about our Lord. The Gonds do not care for the sick very much and it seems as though they do not have any faith that their illnesses can be cured.

House to House Preaching

Gonds are very ignorant in bringing up their young ones, especially when the mother is not well or dead. Perhaps they do not understand the value of human life. After the birth of the child, the mothers do not get proper attention, and many are paralyzed or die. Very few motherless children survive.

Daily we go out to the villages around us to preach the Gospel. We do house to house preaching and also to groups.

There is a small Christian congregation of five families in Patpara. With them we pray and worship, and there are prayer meetings and Mothers Union meetings for them. It is a sad truth that the Christians are not deeply rooted in Christ and that all the vices of the heathen are in them also. Remember them in your prayers.

We can never forget the protecting arm of our God. Our houses can be opened by anyone at any time and there are snakes and wild animals around about.

One is often tempted to do good works for and among the heathen and thus present our Lord to them. But is it not true that merely by kind works alone, peoples will very seldom come to our Lord? When God provides us with the soil, whether it is by bringing the sick or the suffering or the ignorant to us, we should be ready to sow the seed of His Word. END.



About SCHOOLS & COLLEGES



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Editorials

The Legacy of Lincoln

Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it.

—ABRAHAM LINCOLN.

At a time in which there seems to be a growing tension between Northerners and Southerners, it is good for us to remember Abraham Lincoln. Less than a hundred years ago he, as President, was beginning to absorb within himself the agony and the tragedy of the coming great conflict. As one reads the story of Lincoln in Woodrow Wilson's "History of the American People," he feels the sense of inevitable tragedy as war draws closer. No one really thought that it would ever come to that. When war did come they were both surprised and shocked. Woodrow Wilson, being himself both a Northerner and a Southerner, seems to understand better than most the sad undertones of that fratricidal conflict.

Today we hear strange and forbidding echoes of this almost forgotten struggle. Perhaps the issues never were really resolved. Just yesterday, it seems, the Supreme Court tried to gather up the loose ends of this perplexing problem and to state the conscience of a united nation about it. Today this decision of the Supreme Court is being defied (although there are many honest attempts to follow its full implications).

Despite the signs of the times, few people in the country seem to be concerned that this open conflict may develop into a major break between the North and the South. The same was true in 1857, a hundred years ago. But in 1860, what men could not bring themselves to believe even possible actually happened.

Throughout all of this tragic story, Lincoln was a man of moderation and of good-will. There were men like him in the South also. The extremists on both sides, however, would have none of this. It did not seem to them to be a

time for moderation or for compromise. Each side laid out at the other in ways which made war almost inevitable.

"It was the accusation of moral guilt in the matter of slavery that stung the Southern men most intolerably," Woodrow Wilson wrote. "They felt to the quick the injustice of imputing to them pleasure or passion or brute pride of mastery in maintaining their hold upon the slave. Many a thoughtful man among them saw with keen quietude how like an incubus slavery lay upon the South, how it demoralized masters who were weak, burdened masters who were strong, and brought upon all alike enormous and hopeless economic loss. . . . Southern gentlemen despised a slave trader as heartily as any Northern man did, necessary though his occupation seemed to be; sold and bought slaves by private arrangement when they could; and sought in every way to keep the worst features of the system at a minimum.

"Probably not more than one white man out of every five in the South was a slaveholder; not more than one had even the use or direction of slaves. Hundreds of merchants, lawyers, physicians, ministers who were natural ruling spirits of the towns owned none."

Commenting upon these facts, Mr. Norman Cousins has written: "When the chain reaction started, incidents were spewed up of a number and intensity to blot out the great traditions and make of moderation an object of ridicule and folly on both sides. Today it is painful but necessary to recall these things. For if we have learned our history poorly we may have to re-learn it. The need, therefore, for national stock-taking of the highest magnitude."

The basic facts in this issue today are relatively simple. The Supreme Court has declared that segregation in education is unconstitutional and therefore unlawful. The Court understood quite well that a problem so complicated could not be solved in a short time, and therefore it was left to the states to work out the orderly processes by which this can be achieved in a reasonable time. Already much progress has been made and we may be grateful for that. In certain cases local political leaders, on the other hand, have sought to take the law into their own hands and have defied the action of the highest court of the nation. If extremists from outside have come into Southern states and have sought to whip the emotions of the people into such a frenzy that conflict is inevitable.

We need to remember in such a situation certain basic

Washington Speaks to Us



Washington's birthday should remind us of the price of liberty. This great and gallant aristocrat, who never pretended that he was otherwise, was also a man of stern and dedicated purpose. He took a rabble and made an army out of it, and with this army he humbled the greatest empire of the day.

General Washington appeared before the Congress on the 23rd day of December in 1783 to resign his commission at the successful completion of the Revolution. At this time he read a short message which concluded with these words: "Having finished the work assigned me, I retire from the great theatre of action; and bidding an affectionate farewell to this august body under whose orders I have long acted, I here offer my commission and take my

leave of all the employments of public life." Washington might have made himself a dictator, certainly he could have been a king. It had cost him much to leave his broad acres at Mt. Vernon. During the war years his land had been neglected, rent had not been collected, and debts which were owed him had not been paid. For such sacrifices he desired no reward other than "the approbation and affection of a free people."

Against his own will, Washington was drafted, first to preside over the Constitutional Convention, and then to become the first President of the United States. He had wanted to remain at Mt. Vernon and to enjoy the peace and happiness of his own home. But when the young nation began to fall apart, Washington answered a call of duty.

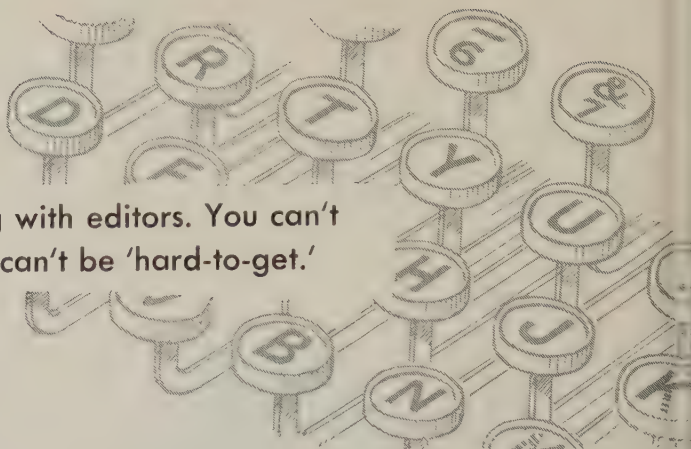
Dr. Douglas Southall Freeman was perhaps his greatest biographer. He reports that the only real question Washington had in his mind was: "Is the good of the country at stake?" He was willing even to risk his great popularity in the struggle for a united country and for the Constitution upon which it was to be built. "If I know myself," he said, "I would not seek or retain popularity at the expense of one social duty or moral virtue."

What greater lesson than this can we learn about the price of freedom? It requires not only eternal vigilance but this stern sense of duty, this dedicated devotion, this unselfish willingness to give the last measure of loyalty which so characterized George Washington. Chateaubriand once said that "the name of Washington will spread with liberty from age to age."

ts: (1) that this problem is not regional and that the people in the North need to examine cases of discrimination practiced in their cities before they try to solve the problems of others; (2) that this is no time for self-righteousness because there are racial tensions everywhere and no one is without blame. (If there are to be public declarations, let them be words of encouragement for those who, at this spot, have been faithful to the truth as they see it and have made their witness where it really counts.); (3) that there is never in the American system any place for lawlessness. The law itself is the issue and there can be no use for any who either evade it or defy it.

As we celebrate this birthday of Abraham Lincoln, let us pray for a new understanding of his historic words: "... with malice toward none, with charity for all, with firmness in the right as God gives us to see the right." If enough people have enough patience and enough of this spirit which is part of the legacy of Lincoln, then we can set out to "bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." Then, all the heartache, the pain and the agony of the past may not have been borne in vain.

How to Get More Publicity For Your Parish



You have to use common sense in dealing with editors. You can't be a pest, you can't be a 'wheedler,' you can't be 'hard-to-get.'

By GEORGE H. STRALEY

EVER since the first caveman scratched hieroglyphics on a rock, the urge to set forth one's name or one's views in public has been a basic one.

The schoolboy who carves his initials on a tree, and his father who writes letters to an editor (in the hope that they'll appear in print) share a fundamental craving for recognition. Both the boy and his father may be presumed to be normal.

But there are deviations from the normal—and the extent to which one deviates has so much bearing on his relations with the press that a candid self-appraisal ought to be the first step for anyone attempting to write publicity for a newspaper.

In other words, the writer's attitude should be as impersonal, as objective, as possible. He should remember that news is what an *editor* wants, that publicity is what *he* wants, and that the two are seldom the same. He should remember, too, that there is no one harder to fool than a smart editor, who will gladly respond to normal approaches but who always shies away from cranks and exploiters.

There are several types of these, all well known in every newspaper office. There is the glutton, who uses every opportunity to get his name or the name of his organization in print. He writes long and wordy reports, mails or (worse yet) delivers them in person to the editor's desk with a forthright statement of why they deserve publication. He usually follows up with a phone call, perhaps urging that some minor change be made or that no change whatever be made, and reiterating his reasons why the article is newsworthy. Finally, if the article fails to appear, or if it appears with deletions or alterations he has not authorized, he telephones his displeasure in reproachful if not downright abusive terms.

Almost as bad (but not quite) is the fellow who plays hard to get with editors. Toward the press he displays what he hopes will be interpreted as a vast indifference. He seldom contacts a newspaper office, and when an editor or reporter contacts him he is terse, gruff, condescending and quick to pass the buck.

There is the wheedler type, who humbly and respectfully submits "news" to the editor, but whose contributions are so baldly self-seeking that no amount of flattery or cajolery can blind the editor to his real purpose.

What should be the attitude of the person seeking publicity? Having asked himself the question, "Which type am I?", he

should strive to adopt a median, normal position. He should not continually haunt a newspaper office with his presence, yet he should not be above going there occasionally. He should not swamp an editor with material, but he should be ready and willing to supply information. He is justified in disguising publicity as news whenever possible, but he should not be offended when the editor sees through the disguise.

He should be neither condescending nor fawning to newspaper people, but he should be friendly, cordial and cooperative. He need never wheedle nor cajole. Occasionally, if he must ask a favor, he ought to do so straightforwardly. He should never show anger or irritation, and he has no right to upbraid an editor or reporter for unintentional errors or changes deliberately made to conform to space, style or policy.

He should remember always that the ways of a newspaper are often inscrutable to the uninitiated, that there is no sure way of achieving unpopularity with the press than to beg or bully, that most newspaper people are agreeable human beings, and that even when they aren't, they still strive to be fair.

continued on page 30

AN EDITOR'S ADVICE TO HIS CONTRIBUTORS

If you've got a thought that's happy—boil it down.
Make it short and crisp and snappy—boil it down.

When your brain its coin has minted,
Down the page your pen has sprinted;
If you want your effort printed—boil it down.

Take out every surplus letter—boil it down.
Fewer syllables the better—boil it down.

Make your meaning plain. Express it
So you'll know, not merely guess it.
Then, my friends, ere you address it—boil it down.

Cut out all the extra trimmings—boil it down.
Skim it well, then skim the skimmings—boil it down.

When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to—BOIL IT DOWN!

George Straley is assistant editor of *The Lutheran*, national news magazine of the United Lutheran Church in America.

The Gospel On TV And Radio

By Malcolm Boyd

Exciting and significant TV and radio programs are being presented regularly as a means of bringing the Gospel of Jesus Christ to millions of Americans.

Do you watch any of these programs on TV? Do you hear any of them over the radio? Do you support them in any way and tell other persons about them? Or, are you perhaps quite ignorant about the whole operation? Because of the far-reaching importance of this operation, I recently visited the New York headquarters of the Broadcasting and Film Commission of the National Council of Churches of Christ in the U.S.A. I wanted to find out about TV and radio plans of the immediate future, and to discuss a number of related questions. Is radio now dead, or is it somehow still growing in importance? How can TV programs about the Christian faith reach out and speak clearly to the indifferent unchurched man or woman? What are the obvious trends in religious production of programs?

I found a kaleidoscope of interests reflected in the Broadcasting and Film Commission's current slate of shows. These shows represent the cooperation and support of the member churches of the National Council. The Episcopal Church, represented by the Rev. Dana Kennedy, is actively sharing leadership in the overall TV and radio plans.

On January 1, a new and ambitious series of filmed 15-minute shows, "Off To Adventure," made its bow. It is designed especially for children and is to be in the realm of "missionary education." It will follow the pattern of devoting 13 weeks to home missionary work, then 13 weeks to foreign missionary endeavors. The program will follow themes outlined by the Joint Commission on Missionary Education of the National Council.

The Rev. Vine Deloria, Indian missionary priest of the Episcopal Church, will be a guest during the initial 13 weeks, when the theme will be missionary work among American and Canadian Indians. Programs of the second 13 weeks will deal with life in Japan. Already filmed, these programs are designed to help American children understand Japanese home life, rural life, religion, arts and crafts and to depict Christian social work in Japan as well as the Christian churches of that country. "Off To Adventure" is produced

by the Congregational-Christian Churches and by the United Church of Canada for Broadcasting and Film Commission distribution. I talked with Everett Parker and Albert Crews, who are at the helm of the series. Mr. Parker's young daughter, Eunice, plays the part of an American girl on the programs.

"Frontiers of Faith" on NBC-TV is one of the best-known TV religious series. The BFC part of the series is under the general supervision of Mr. Crews, director of television of the BFC, and is produced by Frank B. Nichols. It generally follows a pattern of panel discussions, dramatic



Everett Parker, "Off to Adventure" producer, watches two Japanese youngsters ring the ancient bell at Nora, Japan.

presentations and experimental programs. One of the latter, which I looked at in the BFC projection room in the form of a television recording, featured the Myra Kinch dance group and depicted the relation of the dance and religion. The "Frontiers of Faith" series under BFC auspices returned to NBC-TV in February, filling the 1:30-2 p.m. (E. S. T.) time segment. Part of this year's series is shared with Jews and Roman Catholics.

Jazz has successfully been featured on some 15 programs of the off-beat religious series, "Look Up and Live," now heard

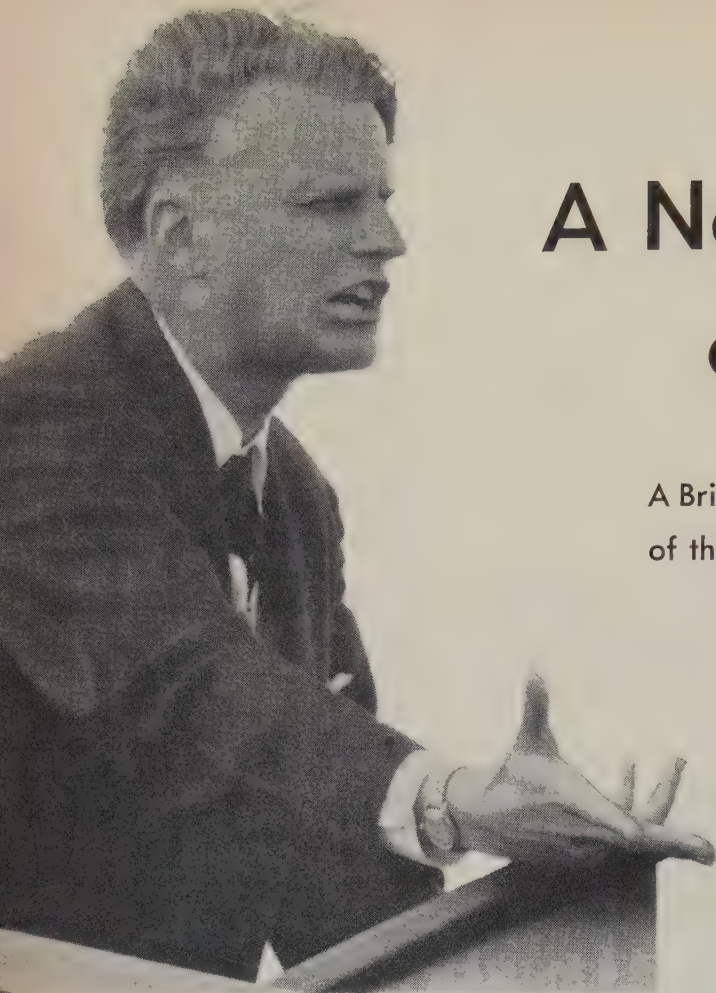
on Sunday mornings at 10:30 (E.S.T.) over the CBS-TV network. The first 13 weeks of this series (which resumed on Nov. 4) will be devoted to "High Culture," according to Producer Nichols. Such matters as good design, the writing of T. S. Eliot, and showing a young American painter at work will be dealt with by the series.

"The unchurched audience" is Mr. Nichols' major target. He is conscious, he explains, of reaching people where they *are*, and his work leans toward implicit rather than explicit Christian preaching. He is concerned with relating the Christian Faith to areas of life not ordinarily connected with it in the average person's mind. For example, Mr. Nichols has featured Dave Brubeck, the Modern Jazz Quartet, Don Elliot and Mahalia Jackson on his Sunday morning video show. Television recordings of these programs have been in considerable demand from youth and college groups connected with churches throughout the U. S.

"I am much more interested in raising a question than in attempting to provide an answer," Mr. Nichols explains. "To expose some particular myths and to try to force some young people to think, is our solemn duty. We never have to be afraid of any modern culture programs, such as those dealing with jazz or modern dance, just so long as we exercise integrity. I see that my major effort is to help create a climate favorable to Christianity."

The second 13 weeks of "Look Up and Live" will, this winter and spring, be devoted to "Popular Culture," dealing with movies, popular music, "phoney-ism" in advertising and the mass media. I looked at a television recording of one of the finest "Look Up and Live" shows which was about "Brotherhood." Mr. Nichols employed, as he often does, a "shocker"—or certainly an out-of-the-ordinary opening. No credits, but, in this case, a demagogue figure, standing literally on a soap box, shouting about brotherhood at the top of his lungs and in the most abstract way. Then, after very simple opening credits, an intelligent, likeable young Presbyterian minister was introduced. He narrated what followed, as a cast of four actors, on a bare stage without props, acted out what is meant by brotherhood. Jazzman

continued on page 32



The Richmond News Leader

A New Look at Billy Graham

A British journalist evaluates the permanent effects
of the Graham Crusade in England and Scotland

By CECIL NORTHCOTT

the Billy Graham converts?" An investigator asked 20 vicars of large London parishes what had happened to the converts who were reported to them (by the Graham card system). He listed his statistics in this way:

CONVERSION RECORD OF 20 LONDON PARISHES

Parish—with population	Came for- ward	Old Church- goers	Out- siders	Out- siders still going
All Saints, Edgware, 35,000.....	14	12	2	2
St. Gabriel and All Saints, Pimlico, 30,000	6	4	2	0
Christ Church, Clapham, 25,000.....	0	0	0	0
St. Michael, Willesden, 25,000.....	17	12	5	3
St. James, Enfield, 24,000.....	18	14	4	0
St. Giles, Clerkenwell, 23,000.....	12	4	8	0
John Keble Church, Mill Hill, 20,000.....	12	4	8	0
St. Mary's, Battersea, 20,000.....	2	1	1	0
All Saints and St. Luke, Harlesden, 20,000	14	7	7	7
St. Andrew, Fulham, 20,000.....	8	4	4	1
St. James, Muswell Hill, 20,000.....	38	23	15	10
St. Mary and Christ Church, Wimbledon, 20,000	68	64	4	2
Holy Trinity, East Finchley, 20,000.....	14	5	9	0
St. Mary and St. Augustine, Hackney, 18,000	12	6	6	0
St. John, Dulwich, 18,000.....	6	0	6	2
St. Matthew, W. Kensington, 17,500..	1	1	0	0
St. Clements, East Dulwich, 17,000.....	17	16	1	0
St. Michael, Wood Green, 16,716.....	30	15	15	6
Emmanuel, W. Hampstead, 16,000.....	41	28	13	2
St. Paul, Hammersmith, 15,000.....	6	6	0	0

TOTALS: Pop. 420,216.....336 226 110 35

Since there were 36,000 converts from this campaign—the investigator claims—he is entitled to assume that 24,000 of

BILLY GRAHAM opens his New York campaign this spring, the most carefully prepared evangelistic onslaught since he came to London two years ago.

How does Billy Graham look now from London? What permanent effects remain in Britain following his campaigns? What are the effects in the parishes and the churches of Britain? Has there been a deepening of Christian life in Britain? Is Graham the prelude to religious revival?

None of these questions permit a simple answer. In an old land like Britain, conditioned and indoctrinated by generations of Christian living, dominated by a state Church, and obedient still to the outward conventions of Christianity, there will always be a response to the personal presentation of religion, particularly when it is done by someone as attractive as Graham.

Graham however is wise enough to know that the Christian faith is not just a private religious emotion. He knows that the full response of Christian belief must be a church response. So his London and Glasgow campaigns were linked with "organized Christianity." The whole apparatus of his efficient evangelistic machine was tuned to the churches. He was out to give the churches new life, and to help re-stock them with vital Christians.

A sample test along these lines was published on Dec. 6, 1954, by the London *Evening Standard*, eight months after the London Harringay Campaign. It was entitled, "Where are

Cecil Northcott, a frequent contributor to ECnews, is a well-known British writer and editor of the Lutterworth Press, a religious publishing house.

hem were "old faithfuls," and of the other 12,000 fewer than 1,000 are still in the churches.

These figures may easily be like those coming from other "polls"—superficial and misleading—but they have not been seriously challenged.

Did Graham "break through" to the un-churched, the non-religious, the immense amoral "tele-mass" groups who never read beyond the headlines of the tabloids? The answer by and large is "no." But a "no" with qualifications. For the weeks that he was operating in London, Graham put religion into the news columns. He made people talk religion on the streets, in the clubs and pubs, on the transport system. His "mass assault" had the effect of softening up the crusty overlay under which the British keep their personal emotions and beliefs. Religion rose out of the respectable non-discussible grooves into debatable areas where people could disagree—and take sides for and against Graham.

That in itself was an achievement, and it is a permanent achievement from which the Christian faith in Britain is still benefitting. Take, for instance, the flow of candidates to the ministry. All denominations report that many of the young men now coming forward owe some of their decision to the Graham impact. What made many of them decide for the ministry was either a Graham meeting or the relayed power of the movement generated by the evangelist. Whether it is good for the Christian ministry to be led by young ministers bearing the recognizable stamp of the "gospel according to Graham" is a matter for debate. I am merely reporting a fact.

Another fact to be noted is the rising tempo of a powerful evangelical drive developing independently of the churches. This evangelism bears the expected marks of Bible faithfulness, a certain unctuous piety, and an aggressive power for personal salvation. This movement tends to by-pass the denominations and even suggests that "those who are not with us" are not red-hot for the Christian religion, and are not concerned about winning souls. Graham himself kept free from this strident, critical note and was always appreciative of the

Graham and the Anglican Bishop of Barking, chairman of the Greater London Crusade, enter Wembley for Crusade service.

RNS photos



day-long, night-long battle waged against the world, the flesh and the devil by the churches.

Another effect of the Graham impact in Britain is the subtle suggestion that this method of personality evangelism is the only method fit to practice in the modern world. Consequently, a number of lesser Grahams are entering the field of personal evangelism supported by the light of publicity which throws into a grey shadow the more prosaic life of the churches.

In the world of students in colleges and universities, the Graham impact has given power and prestige to the more conservative groups. It is said that science students, in particular, accept the "word from Graham" as the one which points to the final authority of the Bible, the inerrancy of Scripture, and the infallible court of judgement which is available to man in the printed word of God.

Vacation Camps, But No Revival

During the summer of 1956, one of the big vacation camp organizations, which caters to thousands of vacationers, handed over its place on the Yorkshire coast at Filey to an evangelistic organization. Over 3,000 people paid for a week's vacation with 40 hours of evangelistic addresses thrown in, plus an introductory recorded address by Graham. This move into the vacation world with evangelism is a new one for Britain, and owes its impetus to the Graham impact.

It is admitted on all sides that there is no revival of religion in Britain. The deeply laid secular spirit which views the competence of men as equal to every need is at the moment triumphant. Graham did a great deal to expose the shallowness of this claim by his exposure of the bitterness of the human heart, and the deep longing of men and women for inner peace. But he was unable to penetrate to the ills which produce this state of mind. His emphasis on the personal response in the Christian faith is, of course, fundamental, and he is a sufficient master of communication to know that the "tele-mass" society is only capable of absorbing a reiterated message. He had little or no insight, however, into the conditions of a society which now dominates the individual, and in which millions of people are prisoners-at-large incapable of free decisions and chained to the routine and techniques of the mass group.

continued on next page

A crowd of 120,000 persons at Graham's final rally at Wembley Stadium broke all evangelistic records in England.



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Billy Graham

continued from page 21

It is no criticism of Graham to note that as an evangelist he is not living in the 20th century. His techniques are certainly contemporary, and his organization knows all the tricks of the advertiser's trade. But his research methods have evidently not led him to see modern man as the prisoner of his own created world from which he cannot leap at a single bound.

The 20th century in Britain still awaits its evangelist. Perhaps it will never get him, because the task of this world's redemption lies with the total body of Christ through the travail of its corporate life. New methods of giving that life increased power and vigor are needed, and Graham and his allies are among them. But it must not be presumed that the Kingdom belongs to them only.

Evangelism in the modern world must probe much deeper than the swift, immediately personal method of a revived traditional approach. It must speak to the entangled situations of life and conduct in which men are involved, whatever their over-night "decision for Christ" may be. The methods of personal evangelism, rewarding and dramatic as they often appear to be, are no substitute for the long and painful evangelism of our common life in industry, trade unions, employer groups and economic organizations. The Christian Church is prone to sail off on the elated tide of evangelistic campaigns and neglect the far tougher jobs of evangelizing the pagan ways that even converted Christian men are involved in.

"Evangelism in depth" is a cry heard at every conference dealing with the world mission of the Church. That means not only claiming a personal dedication from individuals but also a dedication from their community, family and industrial relationships. Begin with the individual? Yes. But don't end there. The Bible is worthy of a far deeper response than merely my own personal, emotional response. The Church is more than an organization looking for a few additional recruits from an evangelistic campaign. It is the very Body of Christ engaged in the unending warfare of her Crucified and Risen Lord. Billy Graham himself, I believe, would subscribe to all this. But does the vast movement of personal evangelism and personal evangelizers he has let loose see it this way?

Quote: London newspaper Observer summed up Graham in this way, "Undoubtedly Dr. Graham has revived religious faith in many where it had languished, and has met the need of many for some immediate stimulus to help them cope with their everyday lives. It is less sure that he has helped to bring religion to grips with the actual problems that face modern man."

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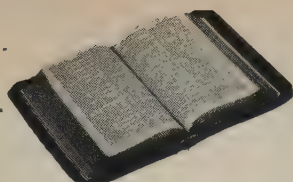


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Isaiah 35:3-10; Matthew 11:2-6; John 1:25-29, 39-42; Matthew 26:63-68; John 10:30, 31; Acts 18:5; Ephesians 2:11-18; John 5:1-5.

Central to the developed faith of the Old Testament is the assurance that a Redeemer would come and the Kingdom of God be established among men; central to the New Testament faith is the certainty that the Redeemer has *already* come and the Kingdom of God has begun to take visible shape in His person and His works. In dealing with this theme we shall naturally be concerned chiefly with passages from the New Testament rather than the Old, but it will be well to begin by looking at one Old Testament passage, both because it will remind us of the intensity of Israel's hope and because there is a reflection of this particular passage in the first of our readings from the New Testament.

This passage (Isa. 35:3-10), probably from the Second Isaiah, is especially attractive because it lays less stress upon the triumph of Israel as a nation than upon God's care for the sick and unfortunate. Although there is no specific mention of the Messiah, the picture is, in the broad sense of the term, a sketch of the glories of the messianic age, when order will be restored to a disordered world and its present miseries finally abolished. There will be courage for the faint-hearted, joy for the disconsolate and healing for those who are sick in mind or body.

For those who knew Jesus in His earthly ministry such things provided the chief evidence that He was indeed the expected Redeemer. So we read in Matt. 11:2-6 that, when John the Baptist, who preached the nearness of the Kingdom of God, was imprisoned for a personal attack on the morals of the royal household, he sent two of his followers to see if Jesus was really the Messiah or only another preacher like himself. The answer was given in terms of the Old Testament passage we have just been reading. They could see for themselves that Jesus' main concern was with the weak and helpless and that He had power both to bring healing to the sick and good cheer to the

discouraged. The extent of this power was the surest proof that He was in fact the one "that should come."

The story of the long conversation Jesus is related to have had with the Samaritan woman is intended to typify the way in which the Redeemer was desired and accepted even outside the borders of Judaism. The Samaritans, of course, shared the Messianic faith of ancient Israel, but they were not Jews and could represent the larger, non-Jewish, world, which was also in need of redemption. It, too, was eagerly awaiting the arrival of him "that should come." The emphasis in the story is not upon the mighty works of Jesus, but upon His insight into the human heart and His ability to satisfy men's deepest needs (John 4:25-29). The more intimately men came to know Him the more certain they were that He was indeed the Savior of the world (39-42).

For the most part Jesus was content to let men draw their own conclusions with regard to His character and mission, but when He was brought before the high priest and challenged directly to state His claims He at last spoke unambiguously and His condemnation and death came as an immediate consequence (Matt. 26:63-68). It seemed for a moment as though the forces of chaos and evil had defeated God's plan, but the events of Easter and Ascension Day showed that ultimate victory belonged to the Messiah and His Kingdom.

The Christian Church was built upon the simplest of creeds: Jesus of Nazareth is the Christ, the long-expected Redeemer of mankind. This was the chief burden of early Christian missionary preaching, as we see from such a passage as Acts 18:5; this is also the theme of our present written Gospels, as is evident from the original conclusion to the Gospel of John (20:30f).

The Church, however, was not content to live with this bare statement of the essence of its faith. Christian thinkers soon began to meditate upon the significance of the great new Truth in which they believed and to draw out its implications. Centuries later Christians would

continued on page 34

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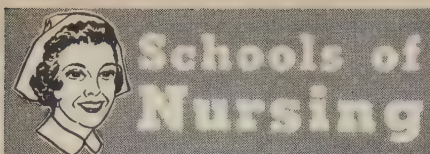
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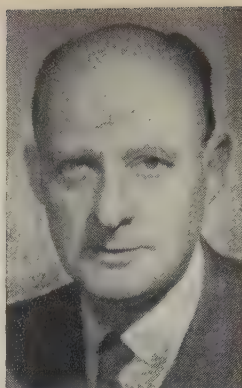
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Reinhold Niebuhr
writes about

The Symbols of Freedom

Just before Christmas I had a visit from a wonderful woman, the daughter of the late Thomas Masaryk, the George Washington of Czechoslovakia, and the sister of the late Jan Masaryk, who was Foreign Secretary of Czechoslovakia when the communist coup d'etat made his country into a satellite nation. He was either murdered or committed suicide, just after the event. Incidentally, his sister thinks he committed suicide as a final gesture of defiance against communism. The evidence that this was a meaningful gesture was that he had arranged on his desk, two books. On the corner of the desk with obvious marks of disfavor was the novel, "The Good Sergeant Zweig." Older readers may remember that it was a great success after World War I, and that it depicted a character who never openly rebelled against the oppressor but was very adapt in sabotage. Jan Masaryk wanted to say symbolically that he didn't like the Zweig symbol as the symbol of his nation. On the center of the desk was an open Bible with a passage marked, "Where the spirit of the Lord is, there is liberty." This was, according to his sister, Jan Masaryk's symbolic way of preparing for a gesture of defiance of tyranny in the name of liberty. She was right, I think, in saying what while it is possible that her brother was murdered by the communist bosses of the nation, that suicide in this context would not have been wrong or meaningless.

Miss Masaryk talked about her coming Christmas broadcast to her countrymen. Her problem was to appeal to the best in the Bohemian history and tradition, without overtly referring to recent tragic events in the neighboring Hungary. For that would have prompted the communists to "jam" the broadcast. She wisely chose to devote the broadcast to an exposition of the love of liberty in the thought and life of Jan Huss. The heroes of a nation are always significant symbols of the "meaning" of a nation's life. Those who know their Christian history may remember that Jan Huss was a pre-Reformation reformer who was burned at the stake for his "heresy"; and that Luther was threatened with Huss' fate if he would not recant. But the martyr's death of Huss unloosed many creative forces, and he became a three-fold symbol in Bohemia. He was a symbol of "pure religion," and as such the father of Bohemian Protestantism. He became the symbol also of patriotism.

But the Hussite movement was also socially radical, as was the Wycliffite movement in England from which the Hussite movement sprang. This gave the communists the chance to appropriate Huss as the symbol of their "revolution." But Miss Masaryk was intent to prove that Huss rebelled in the name of both liberty and justice, and that therefore this new tyranny was a travesty of Jan Huss' intentions. Miss Masaryk didn't broadcast about her father's passion for liberty and justice. She went farther back into Bohemian history to rescue a potent historical symbol from present corruption.

I hope the well-known Czech theologian, Hromadka, who revered both Jan Huss and Thomas Masaryk, will have heard Miss Masaryk's broadcast and that it will make him ashamed of the excuses which he offered for the Russian suppression of the Hungarian rebellion.

How Well Do You Listen?

by Marion Kelleran



Today's subject has to do with ways in which the teacher of a class can help himself practice listening, and help children talk and listen, both to him and to each other. Any teacher can do this with a good deal of practice. No matter what course of study he uses, or what age group he teaches, this is part of his job as a teacher. It goes with the title, one of the endless obligations of this office so high in responsibility and currently so low in prestige.

Basic to these techniques is a fact which I just take for granted about any man (or woman) who teaches, or he wouldn't have been chosen to teach. (Let's honor our increasing band of male teachers today!) This is the fact that he likes and is interested in children (not only in general, but children he is teaching, in particular). This will mean that he feels himself drawn to them and repelled by them; amused by them and bored with them; fascinated by them and annoyed by them. There is no sentimental oil of general euphoria in this relationship of teacher and pupils, because it is a real meeting between humans with all their strengths and weaknesses. These strengths are not all on the teacher's side, nor are the weaknesses all on the children's side. The teacher trusts these children, which is to say he has faith in them. They trust him. Each knows the other—his name, a little of what he is like. Through the year, the knowing and trust will increase.

The skills can be listed in three or four main headings. First comes that of initiating the class session.

The Opening Pitch

I know an excellent teacher who often uses this expression. "The class responded to our opening pitch," she will say, or, "We decided that the opening pitch would be . . ." This expression may be related to the opening pitch at a ball game, to which the team responds as circumstance demands, or it may be like the note of a pitch-pipe, which sets the tune for what follows. Perhaps it is the attention-getting opening of a street-corner salesman or pitchman. Whatever its origin, it's a useful figure, because what happens in a class may depend on it. So—what's YOUR opening pitch?

You probably have an "opening sentence" that doesn't vary much from week to week, whether you are aware of it or not.

continued on next page



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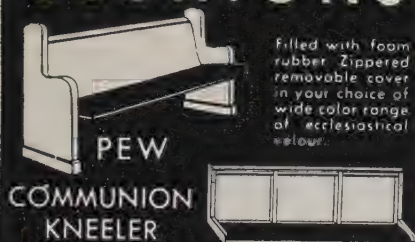
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Marion Kellera

continued from preceding page

Often our classes know this sentence and can provide it when asked. Here are some fairly typical opening pitches:

"Who knows where we ended last Sunday?"

"Where is the roll book? Now quiet down till we see who's here."

"Anybody remember last week's story? Someone ought to."

"I don't suppose any of you brought your books?"

Whatever may be said for these opening pitches, I doubt that any of them was planned. The beginning of a lesson is important enough to plan carefully. The introduction of it ought to require thoughtful rather than easy answers, ought to move toward the class rather than back to the teacher, ought to open the way to further conversation rather than to some dead end. Try to outguess your class; what is likely to be the answer to this opening pitch, or that one? Here's another set of openers. How do they compare with the first?

"This week I've been thinking about what one of you said last Sunday . . ."

"We seemed to have some trouble settling down in the family service last week and again today. Is it worth talking about?"

"Last week we worked on the story of Joseph, but two or three were absent. If one of you would begin to tell it, the rest can help out if necessary! Will you try, Joe?"

"Here's a picture I'd like to have you look at quietly, because it tells us about a story. Let's think where, when, who and what it's about."

Encouraging Responses

Once the children begin to talk, the teacher will need to help them occasionally. They begin to talk, then falter and stop. "I guess I don't really know," they say. One can pick up and give them the answer, one can turn to another child, or one can encourage the first speaker. "That's good; can you go a little further?", or, "That sounds right to me. Try some more," or, "Can you think it through?" If he can't, acknowledge his contribution: "That's a good beginning. Can anyone else go on from there?"

Children are encouraged to go on thinking when the teacher doesn't leap at every tiny piece of silence, but nods appreciatively or smiles, and waits—even if he has to count to 100 while doing so. Turning a question back to the class is also a help. "That's a good question Pete's asking. What do you think about it, class?" Reflecting a phrase they have used will sometimes move them on. "You feel prayer is important, you say? Just what do you mean by this?" They are also encouraged

by questions which begin with why, what, or how, which for the most part require more than a perfunctory answer.

Skills of Recall and Summarizing

Two of the opening pitches above make use of methods of re-involving people in a previous session. For pupils as well as for teachers much has happened since the last class. Going back isn't easy, and the teacher has had the advantage of his class planning. (Try to remember last Sunday's Gospel or Old Testament lesson for a comparable activity.)

With juniors a game will help the class recall. Start the story or let a volunteer do it, with the class alerted to say "Stop" when a mistake is made, and a new person then takes up the story. Carbon paper or blackboard outlines of the story with blanks for the significant words is another useful device. The general rule is that any class will need hints of what you're looking for.

With first and second graders, one week is a substantial part of their lives, and memory is capricious and fugitive. Don't count too much on it, but be grateful for the rare occasions when children will joyfully recall something learned earlier. Something to be seen and handled stimulates memory greatly. Even these young children, with an Advent wreath in front of them, can recall a great deal about the season. One day I watched a teacher have her second grade class review the stories they'd had that term. On the sewing machines which were part of her classroom decor she set the large teaching pictures which accompanied her course, then asked which child would like to come forward and tell the story the picture told. (In schools, such a period is called "telling time," and children love it.) The children listened in rapt attention to each other helped with words and ideas, and the teacher must have felt deeply rewarded when she heard them giving back the lessons she had taught.

Summarizing gives an unscrupulous teacher a wonderful opportunity to say "today we've learned that . . .", and then throw in what he hopes has been learned. It's more honest to ask some child to do it. If it has been a discussion that didn't move far, one can ask someone to try to summarize, or say, "Let me try to sum up what I think you've been saying today . . . Is this where we should start next week?"

Checking up on oneself in a self-training program isn't easy, but being conscious of one's progress helps enormously in teaching. One word: don't try to improve on all lines at once. Begin with the opening pitch preparation, and watch what happens to it, and why. Gradually work at adding one or two of these tools or skills.

What is the Role of a Clergy Wife?

by Betsy Tupman Deekens

There are probably as many different views on the role of the clergy wife as there are people in the country. Church members, non-believers and clergy wives themselves, all have charted the course the parson's wife should follow and expect her to do so. In the past year, however, more than a few comments have come from clergy wives, who, it must be admitted, *do* know best what they face in rectory and parish living. They've outlined problems, challenged the status quo and honestly sought a better understanding of themselves in relation to the demands of home and parish.

A wife in a small Southern parish wrote that the subject of clergy wives and families has long lain untouched by the "thinkers" of the Church. She described a meeting of some 20 wives who agreed generally that they didn't favor a formal organization of clergy wives, but a kind of discussion group aimed at guidance and counseling on such topics as:

Why are clergy children often "problem children"? . . . Why aren't working conditions in the Church more stable, and why isn't more suitable placement available? . . . Why are so many clergy wives currently suffering nervous breakdowns? (She knew of four.) . . . Why aren't such questions as these ever discussed by and with the leaders in our Church?

Another wife, Mrs. Ware G. King (her husband is rector of St. James', Riverton), took issue in *The Wyoming Churchman* with the *Forward Movement* pamphlet called "A Rule of Prayer for Housewives." (This, of course, is for all wives). She said she couldn't read any further than these lines: "After the children are off to school, there is time . . ." What about the mother whose children are not off to any school yet? she asked. She offered this answer:

"Scrubbing and boiling potatoes, washing dishes, ironing, hanging out clothes are all tasks that need only muscles, once the mind has mastered the right patterns. The mind is free in many hours of the work week to . . . make plans for kindness and to organize the whole of life around a central truth and a central love. There must be thousands of volumes written through the years in dishwater . . ."

"Those volumes that go down the sink drain are not wasted if they help a woman sort out her life and set it straight, if they help her be a bit more patient and a bit more resilient as the demands of the day press around her . . ."

In Buffalo, N. Y., Ruth Easter, wife of the Rev. George H. Easter, rector of St. John's Church, was featured in one of a series of articles on "Women Behind the Pulpit," carried by the *Buffalo Courier-Express*. What are her problems? Probably no different from those of any other clergy wife. What is her answer? According to her husband, adaptability.

Perhaps her "Oh, My Gosh" shelf in the pantry is typical of her attitude. The "Oh, My Gosh" shelf contains food to stretch the family meal when she finds that she must feed 10 instead of five for dinner.

She believes the things of the moment are often more important than a little dust, that the rectory belongs to the church and parishioners are always welcome, that her children should be able to bring their friends in without being afraid to track sand.

She has her own "secret formula" for coping with her "never know what's coming next" state of affairs. "I try to keep the front rooms downstairs in order, and dump things in back and upstairs."

She and her husband both believe that "lay leadership should be developed," but she does try to attend meetings of parish groups and help out with the work some because, "you get to know people better over a dishpan."

In Michigan, the clergy wives are banded together in what they call the "Detroit Clerica," representative, perhaps, of many other diocesan groups. Last spring they took up in panel discussion the general topic: What is expected of a clergy family by the parish and community?

As Mrs. Henri A. Stines, wife of Grace Church's rector, and president of the group, wrote: "The meeting was a very vocal one and went on well into the night."

Some of the questions were: Do clergy wives have a particular role in the parish? Do they force their children to set the example in participation in teen-age parish activities? Do or should they make intimate friends within the parish? What dinner invitations

continued on page 34

Should the rector's wife participate in parish activities?

RNS



BOOKS In Brief

JOY IN BELIEVING, edited by Walter Russell Bowie. (Scribners, \$2.95). This little book is composed of selections from the spoken and written words of Henry Sloan Coffin, former President of the Union Seminary and outstanding leader of the Presbyterian Church. Dr. Coffin was active in the negotiations between Episcopalians and Presbyterians which looked forward to the union of the two Churches.

THE NOTEBOOKS OF SIMONE WEIL, translated from the French by Arthur Wills. (Putnams, 2 volumes, \$10.00). This book was published after Miss Weil's death and shows her search for truth.

GREAT CHRISTIAN PLAYS, edited by Theodore M. Switz and Robert A. Johnston. (Seabury Press, \$7.50). Here is a collection of classical religious plays and choral readings.

NEW ENGLAND SAINTS, by Austin Warren. (Univ. of Michigan Press, \$3.75). The story of four centuries of spiritual development in the New England States.

JOURNEY INTO SELF, by M. Esther Harding. (Longman's, \$5.00). Based upon Bunyan's "Pilgrim's Progress," this is an interpretation in terms of modern analytical and depth psychology of the spiritual experiences of the people involved.

JUDAISM AND PSYCHIATRY, edited by Simon Noveck. (Basic Books, \$3.95). This is a study of two approaches to the personal problems of human beings.

THE MOMENT BEFORE GOD, by Martin J. Heineken. (Muhlenberg Press, \$5.95). A study of Kierkegaard and of his conception of the human situation.

THE PRAYERS OF KIERKEGAARD, edited by Percy D. LeFevre. (Univ. of Chicago Press, \$3.50). This is another interpretation of Kierkegaard's thought and life.

THE THEOLOGY OF CALVIN, by William Niesel. (Westminster Press, \$4.00). This book is translated from the German by Harold Knight.

BEING AND BELIEVING, by Bryan Green. (Scribners, \$2.50). In this book Canon Bryan Green describes the fundamentals of our Christian faith.

GREAT AGES AND IDEAS OF THE JEWISH PEOPLE, by Leo W. Schwartz. (Random House, \$5.00). A survey of Jewish life and thought by historians.



Book Reviews

THE BEGINNINGS OF WESTERN CHRISTENDOM. By L. E. Elliott-Binns. Seabury Press. 412 pp. \$7.50.

When men lose their way, it is often wise to go back over the path to the beginning. Because contemporary Christian thought is dealing realistically with the Church—its elemental nature and its ultimate function in God's Kingdom—it is natural that there should be an increased interest in its earlier years. What was it like when men stood in the immediate glow of the great events of our Lord's life and death and resurrection? What was it like to stand under persecution in the midst of a pagan world? How far have we departed from this elemental Christian faith and life which characterized the early Church? Where did Christians begin to disagree, and how can they find their way back to that unity which is the Will of God?

In this book Prof. Elliott-Binns has made a major contribution to this study of the early Church. Published in England in 1945, his book is now released in the United States by Seabury Press.

In our discussions with members of other Churches, it is often our practice to refer to the standard of the undivided Church of the first centuries, but, if such an appeal is to be made, the Church must be informed as to the nature of this early Church and must know about its faith and its life. Prof. Elliott-Binns has made an invaluable contribution to our understanding of this most important and definitive period in the history of Western Christendom. Not only is such a study important in our discussions with members of other Churches in the West, but it is especially important when we take up the differences between Eastern and Western Christians and try to reach a basis of understanding between the two.

ESSAYS IN CHRISTOLOGY FOR KARL BARTH. Edited by T. H. L. Parker. Lutterworth Press (4 Bouverie St., London, EC 4, England) 297 pp. 25 s.

In his penetrating interpretation of the great themes of Christian thought, Dr. Karl Barth stands among the greatest theologians of the Church. He, more than anyone else in the modern Christian Church, is responsible for arresting the trend to humanistic thinking and the revival of the great theme of classical orthodoxy. One of his writings has been called "the greatest treatise on the Trinity since the Reformation." Dr. H. R. MacKintosh

of Edinburgh has said that "in him have uncontestedly the greatest figure of Christian theology that has appeared in decades."

Here we have 13 essays written by a group of British theologians, as a tribute to Karl Barth on his 70th birthday. These men all belong to that generation most deeply affected by the teachings of Karl Barth. They discuss the thought of the Church about Jesus Christ, His Person and His message, and each essay indicates the depth of the revival of such thinking which Karl Barth has inspired. Here are some of the themes: "The Place of Christology, Biblical and Dogmatic Theology"; "Christ in the Old Testament"; "The Witness of the New Testament to Christ"; "Christ and Creation"; "The Spirit of Christ"; "The Priesthood of Jesus"; "Christ, the Church; His Body and Its Members"; "Christology, the Holy Spirit and the Ecumenical Movement"; "The Christian Life"; "Philosophy and Christology." Thus the whole field of contemporary Christological studies is surveyed in the series of 13 essays.

These writers are not dogmatic "Barthians," but each has been deeply influenced by the great teacher of Basel. They differ among themselves, but each expresses a debt which all Christendom owes to the thinking of Karl Barth. This is a serious theological book, but it should be of interest both to clergy and to laymen who are concerned about contemporary Christian thought.

THE FOLLOWING FEET. By Ancilla Seabury Press. 132 pp. \$2.75.

This is a story of a search for faith which ends in a convincing spiritual victory. The author is incognito, but we learn that she is a woman in her forty's who has been trained in two universities, and seems to be happy and successful in the regular routine of her teaching and lectures until she suddenly stumbles upon a new truth that changes her life.

This is a story of mystical experience which begins in Germany—the German of Adolph Hitler in 1934—and reaches its triumphant climax in an English parish church. In these words there is an elemental honesty that is evident throughout the book. We see the clash of opposing emotions and ambitions; the story is never detached from the passions of this world. It reminds us of "The Hound of Heaven" and Francis Thompson, or of the psalm "Whither shall I flee from Thy Spirit?"

at last there is peace and the conflicts resolved in the Truth which dawned. There is a spiritual discovery, told from inside the experience itself and proving in how exciting the Christian religion can be. This book will be welcomed by those who seek the assurance of personal peace.

CHURCH AND PARISH. By Canon Charles Smyth. Seabury Press. 262 pp.

In this book Canon Symth turns the spotlight on St. Margaret's Church, Westminster. In this historic parish, next door to the Abbey and just across the street from the House of Parliament, the Church has faced the same problems as in an American parish.

It is true that St. Margaret's parish is unique. Since 1614, it has been the parish church of the House of Commons. This story, in itself, is tremendously interesting and historically significant. We see many great characters walk in and out the doors of this great church, such men as John Fox and Dr. Busby, George Whitefield, William Cowper, Dean Milman, Dean Farrer and Bishop Hensley Henson, to whose memory these lectures are dedicated—all these play a part in this story.

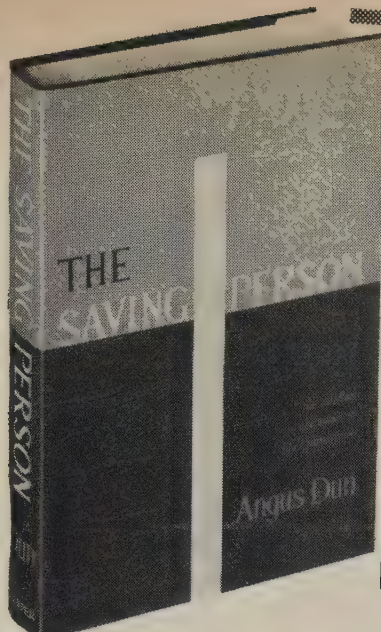
From the particular problems which are faced and still are being faced at St. Margaret's, Canon Smyth draws general conclusions and makes contemporary reference. He discusses such problems as that of Christian citizenship, of the attitude of Christians under persecution, of education, adjustment to change, Christian faith and new knowledge, and the special problem which confronts us when we consider the transitoriness of all human institutions.

This book, the Bishop Paddock Lectures, originally given at the General Theological Seminary in New York, will be of interest both to students of history and to those who would like to understand better the relevance of the Christian faith to contemporary problems.

BEAUTY AND BANDS, And Other Papers. By Kenneth E. Kirk, Bishop of Oxford, 1937-1954. Seabury Press. 288 pp. \$3.50.

During his life, the words of Kenneth Kirk were heeded by both friend and foe. He spoke with rare clarity and with deep understanding. He was one of the most articulate writers in the Anglican Communion and represented the Anglo-Catholic point of view with comprehensive and dynamic power. As Professor of Moral Theology at Oxford, he set a pattern for thinking in this important field, and as Bishop of Oxford later, he gave statesmanlike leadership to a great diocese and contributed largely to the Lambeth Conference which was held eight years ago in London.

continued on next page



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By ANGUS DUN

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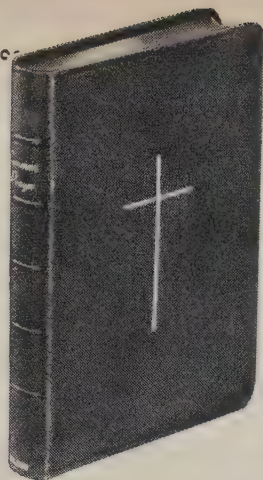
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CHRISTIAN BELIEF AND THIS WORLD
By Canon Alec R. Vidler. Seabury Press
156 pp. \$3.25.

From the very beginning Christians have been confronted with the perplexing problem of how to live in two worlds at once. Some have said that the Christian should place little value upon the affairs of this world, but should withdraw from secular concerns. Others have taken just the opposite position. All have wondered just what value this world offers and what they ought to believe about their relationship to society and what their practical attitude toward it should be. This is a problem which Canon Vidler attacks in this most interesting and informative little book.

He begins with a consideration of both sides of this central question, dealing frankly with the advantages and disadvantages of each one, and tries to show their origin in the Bible. He then proceeds to discuss the relationship of Christian moral thinking to the world in which we live, and the bearing of these ethical demands upon the problem of trying to live in two worlds at once.

The final chapter, "Frontier Method and Maxims," outlines the ways in which a group of Christian thinkers, both clergy and laymen, work together to face their responsibility in particular areas of national life. This book will be helpful to any Christian who takes seriously his responsibility of being both in the world and yet not of the world.

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LETTERS TO THE EDITOR

Sir:

I just want to thank you for the new series by Marion Kellerman. If the first is any indication, they will be most helpful.

(THE REV.) WILLIAM L. HICKS
LOUISVILLE, KY.

MORATORIUM ON MEETINGS

Sir:

This letter is a humble suggestion to the Church—bishops, clergy and laity—that perhaps the time has come to let our Lord direct the workings of His body. Would it not be something if, during Lent 1957, the Church were to declare a moratorium on ALL MEETINGS—national, diocesan and parochial and, in all humility, spend the time we have been devoting to dashing madly from one meeting to another, in prayer? More things are wrought by prayer than this world dreams of," yet we seem to feel that we can accomplish all things by our own efforts. When, oh, when in the hurly-burly of this mad twentieth century, do we take time to listen to God and ask His help?

DOROTHY E. DE MILLE
ALBANY, N. Y.

CAN CHURCH YEAR BE CHANGED?

Sir:

We extol constantly the Church Year. With this none of us would disagree who have experienced its benefits through many secular years.

But the question arises: Have we no way to change the Church Year? Should this Year remain static without any changes?

(THE REV.) ROBERT J. SNELL
LUMBERTON, N. C.

NONE "WORTHY" FOR COMMUNION

Sir:

In recent months I have been saddened to see how lightly the Church's position, as I understand it, is being discarded. The Apostolic Succession and the Real Presence are but jokes, and not to be taken seriously, it appears. Our Lord did not invite the five thousand to that Last Supper. They were not prepared for it, they were not yet ready. Those who had been near Him, whom He had taught painstakingly, were asked. I am shocked by a letter in the Dec. 23rd issue. Mrs. Mae E. Knapp says, in part, "Heaven help the smug individual who sets himself up as a judge of another man's unworthiness to receive Communion!" This, to my mind, definitely shows a complete misconception of the entire relationship of God and man.

Who is worthy of partaking of the sacred Body and Blood? Does Mrs. Knapp think she is? In my book of devotions, I read every Sunday—"Lord, I am not worthy thou shouldst come under my roof"—and God in His wisdom knows I am not worthy.

I had never dreamed of worthiness entering into it, nor can I feel that it does. To my mind, it is something more like

this: An atomic scientist takes his friends into the laboratory and says, "As a courtesy, I'll let you handle and examine these elements. The visitor does so, ignorantly, unknowingly, thereby risking untold physical harm. The unprepared, the well meaning but unknowing, who go to the altar, partaking of the actual Presence, do so to who knows what spiritual harm!

But please, let us not ever use the term *worthy*, in such a connection.

MRS. P. R. MYERS
BOLEMAN, TEXAS

CORRECTIONS

Sir:

The article in the *ECnews* of Nov. 25th covering the closing of Saint Monica's Church, Trenton, N. J., contains an error in that this is not the only "all Negro church in the Diocese of New Jersey."

Saint Monica's was one of approximately eight Negro churches in the diocese—seven of which are still operating. In fact it was to one of these churches that the former Negro priest of Saint Monica's moved. All seven Negro churches have Negro priests, just as white clergymen preside over all predominantly white churches in the diocese.

H. W. UPSHUR
FAIR HAVEN, N. J.

Sir:

Having long been interested in the Philippine Independent Church, I was very happy to read the article by Clifford P. Morehouse in *ECnews* for January 6th.

This very interesting and informative article contains a slip of the pen or a misprint. It was on Nov. 7, 1947—not 1952, as stated on page 32—that the American House of Bishops agreed to the request for episcopal consecration of three bishops of the P. I. C. (See the *Living Church Annual* for 1948, page 413.)

The actual consecration took place in Manila on April 7, 1948, when Mons. Manuel N. Aguilar, Mons. Isabelo de los

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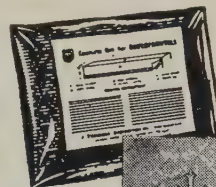
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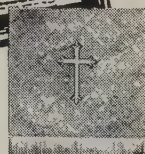
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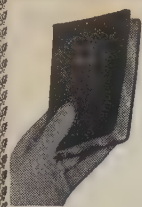
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By Edward T. Horn, III

The modern Christian seeking a new meaning in liturgical worship will find it in this clear historical account of the church calendar—and how it developed.

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Philadelphia



Letters

continued from preceding page

Reyes, and Mons. Gerardo M. Bayaca were given Apostolic Orders by our Bishops Norman S. Binsted, Robert F. Wilner, and Harry S. Kennedy. There was a picture of this event in FORTH for June, 1948, page 6.

EUGENE H. THOMPSON, JR.
DURHAM, N. C.

THE CHURCH IN CHINA

Sir:

You have rendered a real service in bringing us news of the Church in China by your publishing in the issue of Dec. 23rd the report of Alfred Francis James on the visit of Australian Churchmen, Archbishop Mowll and others, to "Liberated China." This "on the spot coverage" brings us a picture of the Church at worship in the stately Holy Trinity Cathedral in Shanghai that is on the whole reassuring. To many it brings welcome news of old friends long isolated except through the medium of prayer.

In the report of the release of Bishop Kimber Den from his four years' imprisonment (most welcome news indeed), to say that "the Chinese are vague and apparently unconcerned" over the question of his imprisonment seems to indicate a strange lack of perception on the part of the reporter. One would think he would know that such questions are not discussed at present in China. What he interpreted as "unconcern" was, more likely, wise precaution.

(THE RT. REV.) LLOYD R. CRAIGHILL
LEXINGTON, VA.

Sir:

Mr. James' first article regarding the Australian Anglican delegation's visit to Communist China was read with great interest. It seems to imply that the Church is operating on the mainland of China without severe interference from the State. If this is what he means to say, it must give rise to considerable skepticism on the part of anyone who has been acquainted with the Communist "liberation" of the past 10 years.

With all due respect to Archbishop Mowll's good intentions of giving a message of goodwill to a Chinese congregation, his sermon praise of the present-day achievements of China leaves doubts as to the astuteness of his observations.

It is to be hoped that in future articles Mr. James will capitalize upon his unique opportunity for reporting by matching the delegation's observations against the contradictory testimony of Chinese Anglican refugees in Taiwan, Hong Kong and other parts of the Free World.

CHRISTOPHER W. MAGEE
PITTSBURGH, PA.

"BLESSING" NO BLESSING

Sir:

The only jarring note in a particularly fine Christmas number of *ECnews* was the picture, "The Blessing of the Hunt." Pink coats and social approval do not gloss over the hideous and unsportsmanlike carnage when a pack of hounds converge on a cornered fox and he is ripped to pieces. That the Church should condone this is in direct contradiction to our Lord's command to "Love mercy."

LAURA T. AYRES
FORT PLAIN, N. Y.

Christian Communication

continued from page 19

Brubeck, on the series, controversially discussed "the theology of jazz" and spoke of jazz improvisation as being close to the work and devices of Bach.

Other television presentations of the Broadcasting and Film Commission include: "The Way," a half-hour dramatic series on film with the central theme dealing with Christian Love; "The Pastor," 15-minute dramatic series on TV film featuring Dr. Robert Goodrich and a dramatic cast; "What's Your Trouble?," a 15-minute program with Dr. and Mrs. Norman Vincent Peale offering advice about the solution of everyday problems; "Puppet Films," 15-minutes, presenting four parables of Jesus and five stories about Moses and Joseph, enacted with puppets; "Man to Man," a 15-minute film series featuring Dr. Ralph Sockman, Dr. Louis Evans, Dr. John Redhead, Dr. Donald Grey Barnhouse and Dr. Alvin N. Rogness; "This Is the Life," dramatized family situations in a half-hour format, distributed by the Lutheran Church—Missouri Synod, in cooperation with the National Council.

One should not overlook *The Episcopal Hour*, produced by the Episcopal Radio-TV Foundation—an independent organization which has done the most notable work in the field of radio within the framework of the Episcopal Church for the last twelve years. This program, whose format is that of the traditional worship service, is aired on the largest and oldest sustaining network in the nation and for a number of years has been beamed to the Armed Forces. The current series, which is now being heard over approximately 360 stations, features the Rev. Dr. Samuel M. Shoemaker, of Calvary Church, Pittsburgh. Past series have included some of the most outstanding preachers in the Episcopal Church.

The same Foundation is also in its third year of producing a 13-week series of programs designed especially for women entitled *Another Chance*. This 15-minute radio program, used by more than 200 stations, departs from the usual religious program in both its cast and its character. *Another Chance* currently features famed TV actress Peggy Wood and Mrs. Theodore Wedel who, year before last, was presiding officer of the Triennial meeting of the Woman's Auxiliary. Strong in its Christian implications, the program deals with problems which arise in the average family in its day by day living.

Neither *The Episcopal Hour* nor *Another Chance* can be dismissed without mentioning Caroline Rakestraw who has spearheaded the work of financing, editing, producing and promoting these two programs since their very inception.

(This is the first of a two-part article. The second will appear in a future issue.)



CLERGY CHANGES



New Faces In New Places

ALLING, FREDERIC A., curate, Christ Church, Teaneck, N. J., to the Bishop Anderson Foundation at the Chicago Medical Center.

ASHLEY, GEORGE C., rector, St. James' Church, Hestonville, Pa., to Church of the Messiah, Philadelphia, as rector.

BAKER, CHARLES R., curate, All Saints' Church, Great Neck, L. I., N. Y., to St. Paul's Church, College Point, L. I., N. Y., as rector.

BARKER, DAVIS L., associate, Grace Church, Alexandria, Va., to Christ Church, River Forest, Ill., as rector.

BARRETT, WILLIAM P., chaplain (major), who graduated Dec. 5 from Chaplains' School, Department of the Army, Fort Slocum, N. Y., is assistant post chaplain at Fort Carson, Colo., and chaplain to Episcopal personnel there.

BARTLAM, E. PERCY, rector, St. Stephen's Church, Liberty, Tex., to St. Mark's Church, Jonesboro, Ark., as rector.

BAYARD, ELDON, priest-in-charge, St. Mark's Church, King City, Calif., to Little, Colo.

BEACH, BREWSTER Y., vicar, Church of the Nativity, Manor Park, a suburb of Wilmington, Del., to the Cathedral Church of St. John, Wilmington, as canon preceptor.

BENNETT, BOYCE M., JR., priest-in-charge, St. Augustine's Mission, West Dallas, Tex., to the Church of the Advocate, Philadelphia, as curate.

BLACK, SAMUEL M., rector, Christ Memorial Church, Mansfield, La., to Grace Church, Whiteville, N. C., as rector, and Gaus Landing Mission as priest-in-charge.

BLEWETT, WILLIAM E., vicar, St. Mark's Church, Moscow, Ida., and Holy Trinity Church, Palouse, Wash. (both in the Missionary District of Spokane), to Christ Church, Henrietta, Mich., as rector. He will also study at the University of Michigan.

BOWERS, THEODORE W., assistant, Emmanuel Church, Cleveland, O., to Trinity Church, Fostoria, as minister-in-charge.

BROWN, RICHARD I., rector, St. Luke's Church, Fort Myers, Fla., and vicar, St. Raphael's, Fort Myers Beach, to Church of the Good Shepherd, Lake Wales, as rector.

CHAMBERLAIN, WILLIAM A., assistant, St. Gabriel's Church, Hollis, L. I., N. Y., to St. Matthew's Church, Unadilla, N. Y.

CLAIR, JOSEPH H., rector, St. Thomas' Church, Hancock, Md., to Church of the Epiphany, Sherwood, a suburb of Philadelphia, Pa., as rector.

CORRINGHAM, DONALD B., rector, Kingsclear and Douglas parishes, New Brunswick, Canada, to St. John's Church, Presque Isle, Me., as rector.

DANIELS, G. EARL, associate, All Saints' Church, Chevy Chase, Md., to Christ Church, Hyde Park, Boston, Mass., as rector.

DAVIS, JAMES H., curate, Trinity Church, Reno, Nev., to St. Mary's Church, Emmett, Ida., as rector.

DECOTEAUX, ERNEST, to All Saints' Church, Clarksburg, W. Va., and St. Andrew's, Fairmont, as priest-in-charge.

DIXON, HUMPHREY, rector, Christ Church, Ottawa, Ill., to Grace Church, New Lenox, and St. Paul's Church, Manhattan, Ill., as vicar.

ELBESH, H. A., curate, St. Mark's parish, Jacksonville, Fla., to St. John's Church, Wilmington, N. C.

FERNEYHOUGH, WILLIAM T., priest-in-charge, the Church of the Messiah, Mayodan, N. C., to Trinity Church, Baton Rouge, La., as assistant.

FERRIS, FRED I. E., rector, Trinity Church, Chocowinity, and St. Paul's Church, Vanceboro, N. C., to St. Luke's Church, Montclair, N. J., as assistant.

FORD, JOHN O., curate, St. Michael's Church, Savannah, Ga., to Christ Church, Dublin, and Trinity Church, Cochran, as deacon-in-charge.

FREDRICKS, JOHN, vicar, St. Mary's Church, Winnemucca, Nev., to St. Peter's Church, Redwood City, Calif., as assistant.

GARDNER, DONALD D., rector, Church of the Mediator, Edgewater, N. J., to St. Gabriel's Church, Marion, Mass., as rector.

HAMILTON, FRANCIS M., vicar, St. Peter's Church, Coronado, Calif., as curate.

HAYS, WILLIAM F., rector, St. Mark's Church, Jonesboro, Ark., to St. Paul's parish, Newport, as rector.

Priests Ordained

BRILL, EARL H., Nov. 17, at St. Peter's Church, Glenside, by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

CARLSON, ROBERT J., Dec. 22, at St. Paul's Cathedral, Boston, by the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts.

FAXON, RICHARD B., Dec. 22, at the Washington Cathedral, Washington, D. C., by the Rt. Rev. Angus Dun, Bishop of Washington.

GARDNER, DARWIN E., JR., Dec. 22, at St. Paul's Cathedral, Boston, by the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts.

GILMORE, JAMES M., JR., Jan. 7, at St. John's Church, Brooksville, by the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

HERLONG, WILLIAM F., Jan. 9, at St. James' Church, Leesburg, Fla., by the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

HUMKE, RICHARD H., Dec. 21, at Trinity Cathedral, Davenport, by the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

KIRMAYER, FRANCIS D., Dec. 22, at St. Paul's Cathedral, Boston, by the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts.

LARSON, LAWRENCE H., Jan. 5, at St. Paul's Church, Cleveland Heights, O., by the Rt. Rev. Beverley Dandridge Tucker, retired Bishop of Ohio.

MARTIN, WALTER G., Jan. 7, at St. Stephen's Church, Coconut Grove, Miami, by the Rt. Rev. William F. Moses, Suffragan Bishop of South Florida.

McKEAN, WILLIAM R., JR., Nov. 17, at St. Peter's Church, Glenside, by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

MOWERY, DONALD E., Jan. 18, at St. Andrew's Church, Nashville, by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

NEWSOM, JAMES H., JR., Jan. 16, at Trinity Church, Winchester, Tenn., by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

NORMAN, JOHN R., JR., Nov. 17, at St. Peter's Church, Glenside, by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

PUTNAM, LEIGH B., Jan. 5, at Emmanuel Church, Webster Groves, Mo., by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri.

RENZEL, W. F., at St. John's Church, Milwaukee, Wis., by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. Mr. Renzel was a motorcycle policeman and deputy sheriff of Milwaukee county before he became a probation officer 26 years ago. He continues as assistant at St. John's and as a probation officer until he is called for full-time service in the Church. He hopes to become an institutional chaplain.

ROWELL, WILLIAM W., Dec. 30, at the Church of St. John the Evangelist, Boston, by the Rt. Rev. Spence Burton, S.S.J.E., Bishop of Nassau, acting for the Bishop of Chicago.

SHARP, HENRY J., Nov. 17, at St. Peter's Church, Glenside, by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

SNOW, ALBERT W., Dec. 19, at St. Mark's Church, Ashland, N. H., by the Rt. Rev. Charles F. Hall, Bishop of New Hampshire.

THARP, ROBERT G., Jan. 9, at St. Mary's Church, Tampa, by the Rt. Rev. William F. Moses, Suffragan Bishop of South Florida.

WALKER, PAUL S., Jan. 14, at Trinity Church, Gatlinburg, by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

WALWORTH, JAMES C., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

WASHBURN, FRANCIS G., Dec. 15, at St. James' Church, Macon, Mo., by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri.

WELLS, LLEWELLYN W., Dec. 19, at St. John's Church, Charleston, W. Va., by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

WILHELM, CHARLES P., Dec. 19, at St. John's Church, Charleston, by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

WILLIAMS, ROBERT C., Jan. 25, at Christ Church, Brownsville, by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

WOOD, EDGAR S., Dec. 13, at St. Margaret's Church, Carrollton, Ga., by the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta.

WYATT, RICHARD C., Dec. 30, at Trinity Church, Columbus, by the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio.

ZABRISKIE, ALEXANDER C., JR., Dec. 16, at St. Matthew's Church, Fairbanks, by the Rt. Rev. William J. Gordon, Bishop of Alaska.

Retirements

ADAMS, PERCY C., Jan. 1, as priest-in-charge of St. Margaret's Church, Baltimore, Md.

CARL, J. GEORGE, Jan. 1, as priest-in-charge, Church of St. Mary, Franklinton, a suburb of Baltimore, Md.

CLASH, CHARLES, Dec. 31, as rector of Emmanuel Church, Wilmington, Del., where he had served since 1919. Dr. Clash was senior active priest in the Diocese of Delaware.

DENNEY, L. CURTIS, Jan. 1, as rector of the Church of the Redeemer, Watertown, N. Y.

DREW, HENRY L., Dec. 31, as rector of the Church of the Holy Innocents, Highland Falls, N. Y. His present address: 29 Lake Street, Highland Falls.

FORQUERAN, LYNWOOD O., Jan. 1, as priest-in-charge of the Church of the Holy Cross, Baltimore, Md.

HAWORTH, FREDERICK F., Jan. 1, as rector of St. Paul's Church, Oxford, N. Y.

KAGEY, GUY E., Jan. 1, as vicar of St. Katherine's Chapel, Baltimore, Md.

McKINLEY, WALTER B., Jan. 1, as rector of St. Mark's Church, Lappan's Cross Roads (Antietam Parish), Md.

MOTTRAM, BENJAMIN, as rector of St. Paul's Church, College Point, L. I., N. Y., after 49 years' rectorship.

PARKER, WILLIAM N., as rector of the Church of the Epiphany, Philadelphia, Pa.

PIKE, HARRY E., Dec. 31, as rector of St. Stephen's Church, Plainfield, N. J. Present address: 248 East Ninth Street, Plainfield.

ROOME, WILLIAM O., JR., Jan. 1, as rector of the Church of the Messiah, Philadelphia, Pa.

SHERWOOD, WILLIAM T., Jan. 1, as priest-in-charge of St. Mark's Church, Clark Mills, and St. Peter's Church, Oriskany, N. Y.

STEWART, CHARLES E., in December, as rector of Cumberland and Cornwall parishes after serving his entire 32-year ministry in the Diocese of Southern Virginia. In retirement, he continues to serve the diocese as rector of Glebe Church, Driver, and St. John's Church, Chuckatuck, Va.

SNOW, NORMAN H., as rector of Calvary Church, Santa Cruz, Calif., for nearly 30 years. He retires after a 45-year ministry. Present address: 150 Scenic Drive, Santa Cruz.

THOMPSON, ENOCH M., as rector of the Church of the Nativity and Resurrection, Washington, D. C. He was founder and vicar of Nativity Chapel since 1903, and of Resurrection Chapel since 1908. The two merged as a parish in 1937.

TRAVIS, WILLIAM T., Dec. 31, as rector of Grace Church, Chicago, since 1930. Present address: 706 Del Ganado Road, San Rafael, Calif.

WILSON, JOSEPH D. C., Dec. 31, as archdeacon of Baldwin County, Ala., an area larger than the state of Rhode Island. Since 1952, with two other priests, Fr. Wilson had served a parish and eight active missions. He and Mrs. Wilson will continue to make their home in Foley, Ala.

WOLFE, JAMES E., Jan. 1, as rector of St. Peter's Church, Bainbridge, and St. Ann's Church, Afton, N. Y.

Correction

In *ECnews*, Dec. 23, the full name of the Rev. William R. Wetherell was omitted. Formerly rector of Church of Our Saviour, Chicago, he is now rector of All Saints' Church, Orange, N. J.

In *ECnews*, Jan. 6, the Rev. David L. Soltau was listed as retiring. He resigned from Trinity Church, Escondido, Calif., to join the faculty at the University of Redlands. He is also assistant rector of Trinity Church, Redlands; chaplain to Episcopal students at the university; sponsor of the Canterbury Club, and vicar of a mission at Idyllwild. As he points out, he may be considered as "still active in the ministry."

OBITUARIES

The Rev. Robert Fisher Gibson, 90, in Charlottesville, Va., Jan. 14. He was the father of the Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor of Virginia. Dr. Gibson became the first executive secretary of National Council's Department of Publicity in 1920. During his six years in this position he founded and edited the first national Episcopal paper, *The Church at Work*. A native of York, Pa., he attended schools there and later was graduated from the Sheffield Institute of Yale University and Virginia Theological Seminary, Alexandria. Before his ordination in 1903, he studied law and was admitted to the Pennsylvania bar; spent several years on the *New York World* staff; edited the *York Gazette*, and served a term as mayor of York. He served churches in Pennsylvania and Georgia and became rector of Christ Church, Charlottesville, in 1926. He was elected rector emeritus after his retirement in 1939.

Charles McDonald Puckette, 69, at his home on Lookout Mountain, Tenn., Jan. 15. He was general manager of *The Chattanooga Times* and vice-president of the Times Printing Company. He had been senior warden of the Church of the Good Shepherd on Lookout Mountain. He was a native of Sewanee, Tenn., where members of his family had been associated with the administration of the University of the South since its founding. Mr. Puckette also attended Sewanee Military Academy. He has been a regent of the University since 1951, past president of its alumni and alumni trustee, in addition to his many civic and charitable activities in Chattanooga. In the early days of his career, he was respectively reporter, city editor and managing editor of the *New York Evening Post*. Later he joined the staff of *The New York Times* where he served in several executive positions. In 1942 he joined *The Chattanooga Times*.

Mrs. Alfred C. Nichols, Sr., Dec. 29, in Savannah, Ga., following a long illness. She was president of the Chancel Guild of St. John's Church and first president of the Woman's Auxiliary of the Diocese of Georgia. In addition to her many church duties, Mrs. Nichols was active in community work, including the Girl Scouts which she served as commissioner, and the Savannah Chapter of the American Red Cross. She was also chairman of the patients' service committee of the Tuberculosis Sanatorium.

The Rev. John Grixton Currier, 83, in Atlantic City, N. J., Dec. 29. He was ordained in 1906, following graduation from General Theological Seminary, New York City. A native of Rutland, Vt., Fr. Currier was also a graduate of the University of Vermont. His first parish was Trinity Church, Milton, Vt. He served churches in New Jersey and Pennsylvania. During World War I he was a civilian chaplain. In 1920, Fr. Currier became rector of Immanuel Church, Bellows Falls, Vt., where he stayed until his retirement in 1944. For his work among the parish's young people, the vestry elected him rector emeritus.

The Rev. Mark Suluen, 52, at Balatoc, the Philippines. He was a native of Tukukan, Bontoc, P. I. Mr. Suluen was ordained to the diaconate in 1939 and served missions and mission churches at Besao and Baguio. In 1952, he became resident missionary at St. Andrew's Mission, Balatoc, an outstation of Balbalasang.

Louis Semple Clarke, 90, in Palm Beach, Fla., Jan. 6. Mr. Clarke, a native of Pittsburgh, was one of the last automotive pioneers in the United States. He recently had completed 10 metal chandeliers he made with his own small forge for Holy Trinity Church in West Palm Beach. He also made a cross of stones he brought from the Holy Land in 1933 for Bethesda-by-the-Sea Church in Palm Beach.

Arthur J. Rau, 60, in Buffalo, N. Y., Dec. 31. Mr. Rau, a bank vice-president, was assistant treasurer of the Diocese of Western New York. He had been an active layman for 25 years. A communicant of St. Clement's Church, he had served as a vestryman and was superintendent of the Church School from 1927-36. He was a native of Buffalo.

Woman's Corner

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should be accepted and returned? Are gifts required from the clergy family for all wedding and baptismal parties to which they receive reception invitations? Should clergy homes be accessible to members of the congregation 24 hours each day?

From wives of different ages, with children in the toddling years and the teens, came these thoughts:

The clergy family should not be "placed on a pinnacle" . . . children should not be forced to enter into church activities . . . Some of these laymen need to be put in their place sometimes (no details were available on this comment, but it was agreed to by a number of them) . . . The clergy wife should not be president of any organization or try to go to everything . . . The way a clergy family should fit into parish and community life depends upon the personalities and abilities of the individuals concerned . . .

Scriptures

continued from page 23

start dividing all time into two great periods, B.C. and A.D., showing how the birth of Jesus was the great turning point in the history of the world. In New Testament times they had not yet begun to do this, but already St. Paul saw in Christ's coming the climactic point of the human drama—"the fulness of the time" (Gal. 4:4)—and either he or one of his disciples pictured in rhapsodic language how the advent of Christ had restored the broken unity of the human race (Eph. 3:11-22) and introduced a new element into man's understanding of history and time. "*In time past*" (v. 11) the Gentiles had lived without hope, aliens and strangers (12),

Christian Discussion

continued from page 4

resettlement program should then be carried through. Already it is said that 3,000 or more of these refugees are entering Iraq each month. This is one problem which cannot remain much longer unsolved. (3) There must be some guarantee to the nations of the world that the operation of the Suez Canal will not be interrupted by the political ambitions of any national leader or the whim of any national government. (4) A real and feasible program for economic improvement must be begun all over this part of the world. This will include not only the Nile River projects but also the development of the Jordan River and the improvement of conditions in such

A panelist pointed out that one difficulty for the clergy family is that excitement and trouble tend to be channeled through the rectory. This in turn tends to overstimulate children. A clergyman and his wife have a duty to their children and each other in spite of the multiplicity of duties to a large group of people, she said.

Another declared: "We are first of all wives and mothers. The woman has her job as a wife. The man and woman together are a unit, making a Christian marriage. The most important job of a clergyman's wife is supporting her husband. She is the only one who is completely on his side."

The unanimous conclusion: No pattern is possible. What a clergy wife does, how the rectory family fit themselves into the parish and community depends entirely on her—and their—inclinations, talents and personalities.

Does the reader have anything to add?

but "*now*" (13, 19) in Christ their alienation was ended; the wall of partition was taken down and the way of peace and free approach to God was open to everyone alike (17f).

There were others, like the author of I John 5:1-5, who were concerned not so much with picturing the vast, majestic sweep of history rising to its climax in the coming of Christ as with showing the effect of His coming on individual human lives. To have faith in Christ as the Son of God, he says, makes men also sons of God (v. 1) and this sonship comes to full expression in a life filled with love toward men (2) and God (3) and in giving its possessor a sense of personal participation in Christ's triumph over the evils of the world (4, 5).

countries as Saudi Arabia. Despite all the oil money which comes to King Saud, his people still are poor and desperate.

To ignore these deeper problems while maneuvering on the surface of international diplomacy is like trying to cure a patient with a salve and not looking for the source of his infection.

This, indeed, is a "call to greatness," as one magazine recently said. America is given a great opportunity for unselfish leadership. The hearts of Christians everywhere must have been encouraged by President Eisenhower's Inaugural Address. Beyond the words now, however, lies the challenge for definite action. America can help these people out of her great abundance, but it isn't enough just to jingle our gold before these people—we have to meet

m with friendship and understand-
Only the long road of patience, of
derstanding, of love, which looks be-
and the mistakes of people to their
eper motives, can win for us the peace,
ich is the Peace of Jerusalem, or
d's Peace for this Holy Land upon
ich His Son once walked in the flesh.

W.S.L.

CHINESE PROVERBS

No matter how orderly a woman is by nature, it is a mistake for her to be always putting her husband in his place.

A man whose heart is not content is like a snake which tries to swallow an elephant.

A thread will tie an honest man better than a rope will do a rogue.

Parish Publicity

Continued from page 18

Granted that the publicity seeker has absorbed all these facts, how does he really go about doing the job? Restraint could be the watchword. He has presumably studied the paper or papers to which he is going to send material, so that he knows what kind of story stands the best chance of being used, how it should be written and how detailed it should be. He could be brief and to the point. He could give the most essential facts first. He should be painstakingly accurate. There should be restraint not only in the overall length of his story, but in the number of submissions. He may have heard that if you throw enough mud some of it sticks—but it will still be mud. There is no reason to bombard a newspaper with copy to the point where every time the puff turns up at the office the editor feels imposed upon and resentful. In such cases, the pitcher that goes to the well too often gets looked over very casually, and at all, and usually lands in the wastebasket.

For different groups and organizations, there are varieties of procedure. For a pastor, or the person in his congregation who is entrusted with preparing publicity and every congregation should have such a person), the following tips are worth bearing in mind:

1. Try to distinguish between news and publicity. News is what will interest a number of readers, even those outside your church. Publicity is what will primarily interest your own group, or about a cause that is chiefly your own. Strike a happy medium if possible. There are many examples of news with a publicity value, and publicity with a news value, but you will often have to distribute the values yourself in the way in which you prepare the material.

2. Remember that an average sermon is not news. If a sermon for a special

occasion contains some particularly timely points, or in some way applies to a topic currently in the news, a brief summary of it might rate space in the newspaper.

3. Try to use names as much as possible, but don't overdo it. Few papers will print long lists of names. And be sure to get names complete and accurate. Never list a surname only. If you don't know the first name or initials, leave the whole name out.

4. Be prompt in sending in your material. Keep in mind such factors as mailing schedules, the time the newspaper goes to press, etc. Don't bother an editor with unimportant stories near a press deadline. If you have a story that you think is important, and if it is desirable to get it into print with as little delay as possible, it's wise to query an editor or reporter by phone.

5. Policies differ with different papers. Find out the policy of your paper and try to conform to it. Don't fight it. Some papers, for example, will use considerable material in advance of a scheduled event; others will use little, if any.

6. Don't write in longhand. Use a typewriter, and be sure the ribbon is fresh enough to render the copy legible. Always double-space your copy.

Use plain white paper of standard size and stock. Colored sheets are not desirable, and exceptionally heavy or thin paper is hard to handle. Observe good common sense form; don't try to be distinctive. Leave side margins of at least an inch, and a first-sheet top margin of three or four inches. Number your pages. Read your copy over after you have written it, and pencil-in whatever corrections are necessary. Don't try to write a headline; you'll be wasting your time. Head-

lines are tricky, and editors properly insist on the prerogative of writing their own.

In many churches, pastors assume the job of publicizing their parish activities. If a pastor has a special bent for news and enjoys doing it, this is an excellent practice. Often he is not well qualified, and finds little pleasure in it. Nearly always he has precious little time to devote to it! He should then carefully survey his congregation for someone willing and able to do it. If one of his members happens to be connected with a newspaper, that person may be a natural for the job—although he should not be saddled with it against his inclinations, merely because of his connection.

Whoever takes up the responsibility should learn to detect news, and the value of it to a parish, and he or she should receive complete cooperation from all organizations within the church. There is news in congregational meetings, in the election of group officers, in building pro-

continued on Inside Back Cover

Personal Notices

INQUIRE CONCERNING RATES

MISCELLANEOUS

A widower with poor eyesight desires to share his home in west end of Richmond, Va., with a couple or an older settled lady who will keep house. Anyone interested write Box 1435 Episcopal Church-news, Richmond 11, Va.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

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20th and Cherry Streets, Phila. 3, Pa.

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BACKSTAGE

During the course of many conversations, the subject of "what makes for success in a magazine" has come up frequently. And with the demise of three major magazines—Collier's, Woman's Home Companion, Town & Country—within the last six months and the admission by other publishers, that their magazines are in serious trouble . . . that question has been raised more often within recent weeks.

► We usually resolve the question this way: first one has to recognize that a religious magazine is not much different from the secular magazine. Both have the same need to build into their pages and into their contents a high degree of reader interest. Once this is done, the magazine is then geared for either two kinds of success. It achieves more and more of its purpose and, also, is able to sell more and more advertising. You see, in the economics of the magazine industry one cannot get far away from the consideration that must be given to the field of advertising. In the case of the secular press, an increased volume of advertising produces the profit which is usually the only purpose for which that kind of magazine exists. In the case of a religious magazine the increased sale of advertising makes it possible to publish an increasingly better magazine: It provides the means whereby its purpose may be more fully achieved. And if we are talking now about *ECnews*, then that purpose might be summed up by saying that what we are really trying to do is to make Christianity more understandable.

► It would seem, then, that the first measurement of success would depend on the magazine's ability to attain the art of building reader interest. That's why we have always considered each page of our magazine a "show case." Into each page we put the kind of content we feel you and other thousands of readers will be interested in. The degree of our success in doing this is really translated into your own evaluation of our magazine.

► And there are several ways of measuring your evaluation of *ECnews*. The two most sensitive measurements are the manner in which readers renew subscriptions and the manner in which advertisers buy advertising. On these two counts we find grounds for real encouragement, for instance: during January our subscriber renewal rate was the highest in the history of our magazine. And for the year 1956 advertisers placed more advertising in *Episcopal Church News* than they did the previous year and more than they had in any other magazine, servicing the Episcopal Church. We think our readers will like to share the happiness that these two factors bring to us.

Charles E. Beumer, Jr.

Parish Publicity

Continued from page 35

ams, clothing drives and similar campaigns, improvement projects, memorial donations and bequests. Picnics, entertainments, homecomings, anniversaries are news. Nearly always you can estimate the news value of any incident by asking yourself: How unusual is it? Will it interest a reasonably large number of readers? The more unusual, the more widespread its appeal, the more eager an editor will be to hear from you.

The publicity operations of a parish will not work wonders overnight. But a job well handled over a period of years will produce surprising results in community good will, if not in more tangible things. Your local newspaper can be of very real help to your church, but the help it gives will depend on how successful you are building up press relations.

Personal relations are important, too. The person who is considerate of a newspaperman's time, who knows how to be cooperative and congenial, and who is willing to go out of his way to help an editor or a reporter once in a while, will find the welcome mat laid out for him on the paper's doorstep. A good way to help is to tip off a newspaperman now and then on a story that is completely free of any publicity or self-interest angle. Dr. Arthur M. Knudsen, for many years a secretary of the Board of American Missions of the United Lutheran Church in America, illustrates this technique admirably.

"When I was a mission pastor in Albuquerque, New Mexico," he says, "I made it a point to get on good terms with the local newspapers, and I tried to be helpful to them when I could.

"Once, in visiting at the home of a prospective church family, I found the husband—a one-armed carpenter—at work in his small shop. His young son was holding pieces of wood in place for him, and the carpenter's wife was holding the nails in place so that he, her husband, could drive them in with a hammer. This struck me as such a perfect example of a family cooperating in the overcoming of a physical handicap that I dropped in at the newspaper office and told about it. They sent a reporter around, and got a very good human interest feature."

Newspaper people appreciate things like that, and the minister or layman who shows such cooperation and friendliness may be sure that when he hands in a news story about his parish it will get generous treatment.

Occasionally you may come across a bigoted and biased editor, and it may be difficult to win his favor or obtain even minor concessions from him. But such instances are rare indeed. Usually, when a church has trouble getting its news into the paper, the fault lies with the church.

This Hungarian refugee mother's pensive face expresses all the uncertainty of life for her baby and herself in a strange land. Only the week before she was in the house where she was born with all the familiar things around her. She left them all, perhaps forever, to escape tyranny. But what now for her baby and for her?



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Forever in the pages of history will be written the bravery of the Hungarian people in their effort to break the chains of slavery and become a free people. As Christ once looked over the city of Jerusalem and wept, so must He today weep over the city of Budapest.

Christian Children's Fund, with 224 orphanages in 33 countries, including Austria, is assisting Hungarian refugee children. Such children

can be "adopted". The cost is \$120.00 a year, if you wish, payable monthly. You will receive your child's name, address, picture and story and can correspond. If you want to "adopt" such a child, please check here ☐.

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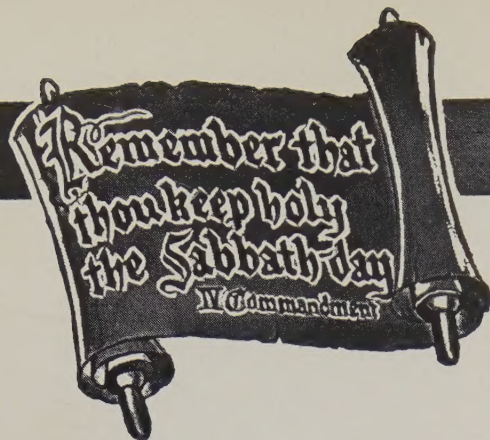
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Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

HAVANA, CUBA

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Very Rev. E. Pinkney Wroth, Dean
Ven. Romualdo Gonzalez, Canon
Sun HC 8, 9 (Span) MP Ser 10:45 Ev 8. HC Wed
7:30 (Span) Thurs & HD 9, Int 12

LOS ANGELES, CAL.

ST. JOHN'S 514 W. Adams Blvd.—at Flower
The Rev. Robert Q. Kennaugh, r
Sun 7:30, 9:00, 10:30 HC; Mon, Wed, Fri 8:00
HC; Tues, Thurs 7:00 HC; Sat 10:00 HC, C 5-6
and by appt.

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Denver, Colorado
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
4th Sundays, Wkdays HC Wed 7:15; Thurs 10:30,
HD HC 10:30

COCONUT GROVE, FLA.

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Rev. Don H. Copeland, r
Rev. Wm. J. Bruninga, a Rev. Walter G. Martin, c
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HC & Ser 11; 2, 4 Sun MP & Ser 11. HC daily.
C Sat 5-6.

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1068 N. Highland Ave., N.E.
Rev. Fr. Roy Pettrway, r.
Mass Sun 7:30, 9:15, 11; Wed 7; Fri 10:30; Other
days 7:30. Ev & B Sun 8. C Sat 5.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. J. Francis Sant, r
The Rev. A. L. Mattes, Min. of Education
The Rev. D. G. Stauffer, Asst. & College Chaplain
Sun 8, 9:30, 11. High School 4:30, Canterbury
Club 7:00

NEW YORK CITY

THE CATHEDRAL CHURCH OF
ST. JOHN THE DIVINE, 112th & Amsterdam
Sun HC 7, 8, 10; MP HC & Ser 11; Ev & Ser 4.
Wkdays MP 8:30, HC 7:30, also 10 Wed; Ev 5

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and
Healing Service 12 N; HD HC 7:30 and 12 N;
Daily MP 8

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch 9:30; Morning Service & Ser 11.
EP & address 5

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10, C Sat 5-6

NEW YORK CITY

ST. BARTHOLOMEW'S Park Ave. at 51st St.
Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev 4;
Wkdays HC Tue 10:30; Wed & HD 8, Thurs 12:10;
EP daily 6; Organ Rec. Fri 12:10
Church open daily.

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald; Rev. J. F. Woolverton
Sun 8 HC, 9:30 Ch S, 11 MP Ser (HC 1st Sun);
Wed 7:45 HC, Thurs & HD & 12 HC.

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9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.
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ST. THOMAS 5th Ave. & 53rd Street
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Sat 12:10
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TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12:10; Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHURCH Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
HD 7:30 also; 12:05 ex Sat. Prayer & Study 1:05
ex Sat, EP 3; C Fri 3:30-5:30 & by appt. Organ
Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 &
10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Kilmer Myers, v
Rev. William A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish); ESer 8
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH East Ave. & Vick Park
Rev. George L. Cadigan, r
Rev. Frederick P. Taft, Rev. Edward W. Mills, Asst.
Sunday: 8, 9:20 and 11

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, Assoc
Rev. Richard C. Wyatt, a
Sun 8, 11, Evening, Weekday, Special
Services as announced

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CHRIST CHURCH 2nd St. ab. Market
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12:30; HC Tues & Saints' Days.
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7:30, Tues 10. HC Mon, Fri 8; Tues, Sat 10; Wed
Thur 7:30.
Church open daily.

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CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
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3966 McKinney Ave. (off the Expressway)
The Rev. Edward E. Tate, Rector
Sun HC 7:30, Family Service 9:15, MP 11, ESer
7:30; Wed & HD 10:30

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Sun HC Wed & Hd 10 Holy Eu

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Rev. Walter F. Hendricks, Jr., r
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Masses 7 ex Tu & Thu 10. Holy Union 2nd T
11. Sol Ev & Sta 1st Fri 8. C Sat 4-5.
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